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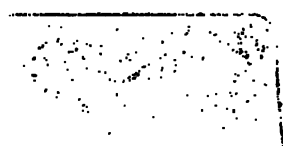
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NEW INSTRUCTOR,
BEING THE
SECOND PART
OF THE
AMERICAN
SPELLING-BOOK.

DESIGNED

**For the Use of our common Schools ; and
as an easy Introduction to the Art of
spelling and reading the English
Language with Propriety.**

COMPRISING

A SELECTION

**Of more than 3000 words, divided, accented, de-
fined, and their approved pronunciation pointed
out : with instructive and entertaining read-
ing lessons ; including a concise catechet-
ical treatise upon Orthography, and
the most simple parts of
Geography.**

COMPILED BY ASA RHODES.

STANFORD:

**PRINTED BY DANIEL LAWRENCE, FOR
THE AUTHOR. 1893.**

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1899

INTRODUCTION.

ALTHOUGH the compiler of this work is not insensible of the many judicious compilations and selections, by men of superior abilities, designed to initiate children into the first principles of our language; yet from experience in teaching, he is also sensible of the great utility that would arise from our youth's being early instructed in the definitions of words, as well as in their right pronunciation: and also of the difficulty that attends their obtaining this knowledge, for the want of a dictionary of a suitable size and price to be used in our common schools.

Objections are made by parents and guardians, against purchasing dictionaries for their children; arising from their price, and from their containing some indelicate expressions.

It may also be observed, that many words, in our dictionaries, are defined in such abstruse terms, as renders it difficult for children to understand their meaning.

In order to remove these objections, the compiler has endeavored to combine cheapness with utility.

With this view, he has carefully selected most of the valuable words, which need definitions, used by our best writers; whilst many, which are seldom used, or easily understood, are omitted. And care has been taken to define the words in the most simple and natural terms, as being the most easy.

In attending to orthography, the division of syllables, accentuation, and pronunciation, care has been

taken to follow the most approved pronouncing dictionaries.

But as men of the greatest literary abilities differ in some points with respect to orthoepey ; and as there is no fixed, uniform standard of pronunciation, obvious difficulties would occur in implicitly following either.

With respect to the reading lessons, particular care has been taken to select such pieces as are adapted to the understanding, and pleasing to the taste of children. And, at the same time, calculated to improve the young learner in style as well as in reading ; and to instil in their tender minds, the love of piety and virtue.

The evident utility, and importance of early instructing youth in the first principles of grammar, has induced the compiler to believe, that a catechetical treatise upon orthography, would be deemed a useful preliminary to this work.

And in attending to the subject, he has endeavored to be concise ; and yet to render the language sufficiently easy, and intelligible to children.

It may be further observed, that the answers to the questions, which are intended to be committed to memory, are printed with the large type ; whilst the observations, and more particular explanations, are printed with a smaller letter.

To aid the teacher, and instruct the scholar in orthography, reading, and the definition of words, is an especial object of this compilation.

How far it is calculated to answer the design of the compiler, he submits to the candid and judicious to determine.

EXPLANATION

OF THE

Characters used in this Work.



THE typographical Characters, used to point out the different sounds of the vowels, are termed long, short, broad, and grave.

Long *ā*, *ē*, *ī*, *ō*, *ū*, *ȳ*. Short *ă*, *ĕ*, *ĭ*, *ŏ*, *ŭ*, *ÿ*. Broad *â* as in *câll*, and *ô* as in *flôrm*. Grave *à*, as in *pàrt*, *fàth er*.

Accents are of two kinds, grave or long, as in *de-ni'-al*; and accute or short, as in *ben'-e-fit*.

When the principal stress of the accent falls on a vowel, and renders it long or broad, the accented syllable is uniformly marked with the long accent; as in *a-bâse'-ment*, *a-dôrn'*.

The long and regular sound of *oo* is also marked with the same accent; as in *behoove'*, *improve'*.

When the vowel of the accented syllable is short, of short broad, it is marked with the short accent; as in *ten'-der*, *âl'so*.

The short sound of *oo*, as in *book'*, *bush'*, is also marked with the short accent.

The diphthongs *ou* and *ow*; *oi* and *oy*, have their regular sounds, and the accented syllable is marked with the long accent; as in *côun'ter*, *bow'er*, *noi'sy*, *ôÿs'ter*.

Ch, when sounded like k, have a figure 1 immediately before them ; as in 'chol'ic. G, when it sounds hard before e, i, or y, has figure 2 before it ; as in 'gid'dy.

All quiescent letters are printed in italic. For the want of proper characters to point out the soft sound of th as in *thou*, and of f as in *rise*, they are also printed in italic.

When y, in half accented syllables, has a sound nearly like short e, it is printed in a short italic *ÿ*, as in gra'vÿ ; But when y, in half accented syllables, has its full or long sound, it is printed in the roman y ; as in jus'tify.

In all cases where e final lengthens the foregoing vowel, that is, gives it its first sound, it is printed in a Roman character, as in came ; but in all other cases it is in Italic, as in pence.

Words that have become irregular in their sounds by varying from orthography, and which cannot be pointed out by the foregoing characters, are written the second time, with such letters as give the right sound.

T H E
N E W I N S T R U C T O R ,
 B E I N G T H E
S E C O N D P A R T
 O F T H E
A m e r i c a n S p e l l i n g - B o o k .

T A B L E I.

Containing words nearly alike in sound, but different in spelling and signification; accented, and pronounced as marked.

A C ces' fa ry, an en-	af cent', the rising of a bill;
courager	the act of rising
ac ces' so ry, joined to,	af sent', an agreement;
assisting.	to agree
ac' ci dence, grammar rules	as' per ate, to make rough
ac' ci dents, chances	as' pi rate, to pronounce full

S E C T I O N I.

Of the first part of Grammar.

WHAT is Grammar?

Grammar is the art of expressing thoughts by words, with propriety, either vocally or by writing.

What does English grammar teach?

The proper sounds and right use of letters, syllables, words, and sentences.

Into how many parts is grammar usually divided?

Into four, viz. Orthog'raphy, Etymol'ogy, Syn-tax, and Profody.

What does Orthography teach?

The nature and true sounds of letters, and the proper method of forming them into syllables, and syllables into words.

ba' con, hog's flesh smoked	chron' i cal, of long con-
ba' ken, hardened in an oven	tinuance
bar' on, a nobleman	chron' i cle, a history
bar' ren, unfruitful	cin' gle, a girt for a horse
Cal' en dar, an almanac	fin' gle, alone
cal' en der, a hot press	con' fi dence, trust, firmness,
cen' fer, a pan for incense	boldness
cen' for, a reformer of	con' fi dents, trusty friends
manners	cour' i er, a messenger
cen' tau ry, an herb	cur' ri er, dresser of leather
cen' tu ry, a hundred years	De mean', to behave
ces' sion, sell' yun, a giv-	de me'ne', an estate by in-
ing way, retreat	heritance (trust
ses' sion, the act or time	de pend' ance, reliance,
of sitting	de pend' ents, who rely, or

What is the nature of a letter?

A letter is the first principle, or least part of a word: of which, in the English alphabet, there are twenty-six, that represent certain sounds, except h, which has but very little sound of its own.

What are the names of these letters?

A, be, fe, de, e, ef, je, ayth, i, ja, ka, el, em, en, o, pe, cu, er, es, te, yu, ve; double yu, eks, wi, ze.

How are these characters divided?

According to the sounds they represent, or the purposes they serve, they are naturally divided into vowels, diphthongs, and consonants.

What is the meaning of a vowel?

A vowel is a simple and perfect sound of itself, without the assistance of any other sound.

In what manner is a simple sound formed?

A simple sound is formed by opening the mouth in such a manner, that the sound is begun and completed, with the same position of the tongue and parts of the mouth, and without their touching one another.

What is a diphthong?

A diphthong is two simple sounds so closely united

depend upon others
de fert', to forsake
des fert', the last course of a feast
El' e gÿ, a mournful poem
el' o gÿ, praise
e lis'ion, *e lizh' yun*, a cutting off, separation
e ly' ian, *e lizh' yan*, exceedingly delightful
em' a nent, flowing from
em' i nent, high, exalted
In dite', to compose
in dict', to accuse
Fel' loe, of a wheel
fel' low, an associate

Let' tice, a woman's name
let' tuce, a salad plant
li' ar, one who tells falsehoods
li' er, in wait (hoods
lÿre, a musical instrument
lôre, instruction, lesson
low' er, more low
Mā'ze, Indian corn
māze, confusion of thought
mar' shal, an officer
mar' tial, warlike
mar' ten, the name of a bird
Mar' tin, a man's name
mi' ner, one who digs mines
mi' nor, one under age; less
mus' cle, fleshy fibres

together, or following each other so quick, as to be pronounced by a single force of the voice.

What is a consonant?

It is a character that cannot be perfectly sounded without the assistance of some one of the vowels. Or it is a mark of an indistinct sound, which cannot be formed without a contact of the lips, or the tongue with some parts of the mouth, and the union of a simple sound.

How many vowels are there in our alphabet?

The letters *a*, *e*, *o*, are all the single characters that can with strict propriety be called simple sounds; but the letters *i*, *y*, and *u*, are sometimes used as vowels; and the sound of *oo* is also simple.

If *a*, *e*, *o*, are all the letters that can with strict propriety be called simple sounds, what must we observe of *i*, *y*, and *u*?

The characters *i* and *y*, are either vowels diphthongs or consonants. They both represent the same sound in different words and different situations. *U* is also a vowel or a diphthong. *W*, according to

shuz' zle, to tie the mouth	rig' or, cold, severity
Or' der, method, rule	rüng, he rung
or' dure, filth	wrüng, twisted
Pick', to choofe	Sëar, to burn ; dry
pique, pit', ill will	fëer, a prophet
prac' tice, habit, use	Time, meafure of duration
prac' tise, to do, to use	tbÿme, an herb
prier, fearches into	Weath' er, a ftate of the air
prize, a reward ; to value	weth' er, a kind of fheep.
Rig' ger, who rigs or fits out	

the opinion of fome grammarians, has the nature of a vowel ; its found being nearly the fame as oo fhort.

How may we diftinguifh where i, y, and u are vowels ?

In words where the long founds of i, y, and u, are immediately followed by a confonant, as in night, truth, they are marks of fimple founds or vowels ; and their fhort founds, as in bit, gravy, Egypt, but, are always fimple, and in thefe cafes the letters are called vowels.

In what fituation are i, y, and u to be confidered as diphthongs ?

The long founds of thefe letters when confidered by themfelves, and their long founds at the end of words or fyllables, as in lie, defy, due, are always diphthongs.

[The letters a, e, i, o, u, and y, have, by fome grammarians, been called vowels without any particular diftinction. But that the long founds of i, y, and u, are not ftrictly fimple, is clearly diftinguifhable in pronouncing them, by the change of the organs from the pofition which is neceffary to begin one fimple found, to the pofition neceffary to form another fimple found.

For no more than one fimple found can be formed by one opening of the mouth, and by one pofition of the organs of fpeech ; the only difference that can be made by the fame pofition of the organs, is, to prolong and fhorten the fame found.

TABLE II.

Containing words put in contrast, which are somewhat similar in pronunciation, and often improperly sounded alike, or used indiscriminately ; but most of which should be pronounced distinctly different.

N. B. Particular attention should be given to accent, the proper sounds of the vowels, and the typographical characters.

Ac cĕpt', to take, to receive	af fĕĕl', to move the passions
ex cĕpt, to leave out	ĕf fĕĕl', consequence ; to
ac cĕſs', admission	bring to paſs
ex cĕſs', intemperance	al lāy', to pacify, to abate
a dāpt', to fit, to ſuit	al löŷ', a baſer metal in
a dĕpt', a perſon well ſkilled	coins ; abatement
in an art	äl' leŷ, a narrow paſſage
a dōpt', to make choice of	al lŷ', to unite by kindred
ad vice', counſel, inſtruction	or friendſhip ; one united
ad vīc', to give advice	

To form the ſound of i, we begin with nearly the ſame opening of the mouth as we do to ſound broad a ; but not being able to complete the ſound with the organs in this poſition, we cloſe the mouth to the poſition neceſſary to pronounce long e, and there ſtop the ſound.

To form the ſound of u, we paſs from the poſition with which we begin the ſound, to a leſs opening which is neceſſary to pronounce oo, and there cloſe the ſound.

Therefore two different poſitions of the parts of the mouth being required, and conſequently two different ſounds formed, clearly demonſtrate that the long ſounds of i, y, and u, when conſidered by themſelves, are diphthongs.

But when theſe letters are immediately followed by a conſonant, the two ſimple ſounds, neceſſary to form a diphthong, are not clearly diſtinguiſhable ; as in fight, truth, cube ; where the conſonant cloſes the ſound of the word ſo ſuddenly, that the ear can diſtinguiſh but one ſimple ſound ; therefore, in this ſituation they are called vowels. *Y has the ſame ſound as i.*]

ēr' rand, a message	bēan, pulse
ār' rant, bad in a high de-	bēen, have been
ēr' rant, wandering (gree	bīle, the gall, a swelling
ap prīze', to acquaint	bōil, to bubble thro', heat
ap prāi/c', to value goods	brī' dal, belonging to a
Bā' con, hog's flesh smoked	wedding
bēa' con, a light to direct	brī' dle, for a horse
feamen	būst, an image
bēck' on, to make a sign	būrst, to break open
with the hand	Cāp' tor, he that takes a
bāl' lad, a song	prize
bāl' lot, a ticket used in giv-	cāp' ture, the act of taking
ing votes	cēn' fer, a pan for incense
bīl' let, a small log of	cen sure, sēn' shure, blame;
wood, a letter or note	to blame

In what situation have i, and y, the power of consonants?

Y, before a vowel, in the beginning of a word, has the power of a consonant; as in youth. I in the beginning of syllables has also the same power as the consonant y; as in val' iant, jun' ior, mill' ion.

In some words, u has the same sound as yu; as in union, useful.

How many distinct vowel sounds are there in our language?

Although we have but six distinct characters, viz. a, e, i, o, u, and y, that are used as vowels, yet there are nine distinct simple sounds; and consequently some of these characters are used to represent several sounds.

Thus, the letter a has three distinct simple sounds, which are heard in late, part, hall; o, two, as in note, move; and the short u is also a distinct simple sound.

[All the distinct simple sounds, are heard in the following words; mate, heart, hall, here, pool, note, tun, fight, truth. The five first of which have short sounds, which are the same in quality, and differ only in the time of

cĕn' tu rĭ, a 100 years	do, doo', to aft, to perform
sĕn' trĭ, a guard	de cĕale', to die
chew', he cheweth	dis ēa/ĕ, a sickness
choo/ĕ, to make a choice	dis sĕize', to dispossess
cĕn' cert, of music	E li cit, e lis' it, to strike or draw out
cĕn' fort, a husband, wife	il li cit, il lis' it, unlawful
coun' cil, an assembly	em' i nent, high, exalted
coun' fel, advice	im' mi nent, threatening, ex-
De scĕnt', a going down ;	posed to danger
family (pinion)	ĕx' tant, now in being
dis sĕnt to disagree in o-	ex tĕnt', utmost limits
dĕe, a debt	

being pronounced ; they may be heard in met, hat, hot, hit, pull.]

Are i, u, and y, all the diphthongs we have in our language?

The combinations oi, and oy, are diphthongs ; they always represent the same sound, which is composed of broad a, and long e ; as, in voice, joy : ew has a diphthongal sound, which is nearly the same as that of long u ; as in blew ; ou, or ow is also diphthongal, compounded of broad a and oo ; as in loud, now.

[The proper diphthongs may be heard in the following words, lie, deny, due, noise, joy, sound, or how. There are also other combinations of vowels, which in some words have diphthongal sounds ; as ua in persuade.

But as a diphthong derives its name from its sound, and not from its letters, no union of two vowels, where one is silent, can, with propriety, be called a diphthong.]

SECTION II.

Of the Consonants.

HOW many consonants are there in our language?
B

Gäs' ture, motion in speak-	prä's' i dent, a governor
jest' er, one who jests (ing	prä's' i er, one who presses
hū' man, belonging to man	prä's' i ure, weight, force
hu māne', kind, good natured	prä'n' ci pal, chief
im pös' tor, one who cheats	prä'n' ci ple, the first cause,
im pös' ture, a cheat	ground of action, opinion
in gē' ni ous, possessed of	prä cēde', to go before
genious; witty	pro ceed', produce; to go on
in gēn' u ous, fair, honest,	prä scribe', to order, to issue out
noble (example	pro scribe', to outlaw
prä ce dent, prä's' se dent, an	

The single characters used only to represent consonant sounds are nineteen, viz. b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, x, and z. There are also five other consonant sounds, which, for want of single characters, we express by double letters; viz. *ng*, as heard in *ring*, *sh* in *shall*, *th* soft as in *thou*, *th* hard in *thick*, and *zh* as in *occasion*, *measure*, &c.

How are these consonants divided?

Into mutes and semivowels.

Which are the mutes?

They are b, d, g, k, p, q, t, and c hard.

Why are they called mutes?

Because they have no power of their own, and therefore cannot be sounded at all without the assistance of a vowel.

[As these characters have no power of their own, we are necessitated, in pronouncing them, to end their sounds with vowels; thus, *be*, *ce*, *de*, *ge*, *ka*, *pe*, *cu*, *te*. But if we place these vowels before the consonants, as, *eb*, *ec*, *ed*, &c. we may observe that their sounds cannot be prolonged, but the lips, or the tongue and the roof of the mouth, are so closely compressed, as to stop the sound; they are therefore called mutes.]

Which are the semivowels?

They are f, l, m, n, r, s, v, z, and the consonant

T A B L E III.

Words which are the same in spelling, but different in sound and signification. Accented and pronounced as marked.

A B' ject, worthless, wretched	ac cent', to place the proper stress on syllables
ab ject' to cast off, to refuse	at' tri bute, a property, natural quality
ab sent, not present	at trib' ute, to ascribe, to assign (the year
ab sent', to withdraw, or stay from	Au' gust, the 8th month of
ab' stract, a work shortened	au gust', grand, royal
ab stract', to separate, to shorten (ble	cem' ent, that which joins
ac' cent, a mark on a syllable	any thing together

sounds which are expressed by double letters ; viz.—the sounds of eth, as heard in *path*, *gather* ; of esh, as in *shall* ; ezh, as in *measure* ; and of ing, as in *thing*.

Why are they called semivowels ?

Because they have imperfect or hissing sounds, partaking of the nature of vowels, which may be continued after the contact of the organs ; as may be observed in pronouncing these syllables, *ef*, *el*, *em*, *en*, *er*, *es*, *ev*, *ez*, *eth* hard as in *breath*, and *eth* soft as in *feather* ; *ezh*, and *ing*.

Four of these, viz. *ef*, *es*, *eth*, and *esh* are called *asperates* ; because in pronouncing them, there is required a strong breathing. *H* is also called an *asperate*. The others are *vocals*, having imperfect sounds.

[Several of the characters used in our Alphabet, are either superfluous, or represent complex sounds : *C* is superfluous in both its sounds ; the one being the same as *k*, as in *cat* ; the other like *f*, as in *cell*. The soft sound of *g* is not simple, but complex ; being the same as *j*, which is that of *dzh*, as in *gentle* : *J* is unnecessary, because its sound is the same as that of soft *g*.

ce ment', to unite, to join together (note	con córd', to agree with, to suit
com' ment, explanation,	con' duct, behavior
com ment', to explain	con duct', to guide, to manage
com' pact, an agreement	con' fine, boundary
com pact', firm, close	con fine', to imprison
com' pound, a mixture	con' flict, a violent struggle
com pound', to intermix, to discharge a debt by pay- ing part	con flict', to contest, to fight
con' cert, a piece of music in parts (regulate	con jüre', to enjoin solemnly
con cert', to contrive, to	con jure, kun' jur, to prac- tise enchantment
con' cord, agreement	con' sort, a companion
	con fort', to associate with

Q has the sound of k. **X** is compounded of gz, as in exist, or of ks, as in expand.]

General Rules, for the Sounds of the Consonants.

B Has always the same sound ; as in bird : Before d and t, and after m, it is silent ; as in bdellium, debt-or, thumb.

C, when used before a, o, u, sounds hard like k ; as in card, coat, curl. It also sounds like k at the end of words ; as public ; and generally at the end of syllables ; as in picture.

C, before e, i, and y, sounds soft like s ; as in cellar, city, cymbal. It has the sound of sh in the terminations ceau, ceous, cies, cial, and cious ; as in ocean, gracious, species, social. It is sometimes silent ; as in indict, victuals.

Ch commonly sounds like tch ; as in church ; but in words derived from the Greek and Hebrew, and in terms of art, like k ; as in scheme, Enoch, chymistry.

Ch, in words derived from the French, takes the sound of sh ; as in chaife, machine.

Ch in arch, before a vowel, sounds like k ; as in archangel ; except in arched, archery, archer, arch-enemy : But before a consonant, it always sounds like

con' test, a dispute	con' viſt, a person found
con teſt', to diſpute	guilty, and ſentenced
con' tract, a bargain	con viſt', to prove guilty
con tract', to ſhorten, to bargain	des' cant, a ſong, diſcourſe
con' tract, an oppoſition	des cant', to diſcourſe at large
con tract', to place in oppoſition	(neſs
(courſing	deſ ert, dëz' ert, a wilder-
con' verſe, manner of diſ-	de ſert, to forſake; alſo a
con verſe', to diſcourſe	claim to reward, merit.
con' vert, a person who	dis' count, allowance
changes his opinion	diſ count', to take from, to deduct
con vër't, to change, turn,	ex' tract, the chief parts
apply	drawn from any thing

tch ; as in archbiſhop. Ch is ſilent in ſchiſm, yacht.

D has one uniform ſound ; as in bed, death ; unleſs it may be ſaid to take the ſound of t, in ſtuffed, ſtrip-
ped, &c. pronounced ſtuſt, ſtript.

F has always the ſame ſound ; as in office ; except in of, in which it has the ſoft ſound of ov.

G has two ſounds ; hard as in go, and ſoft like j ; as in giant. It always ſounds hard before a, o, u, l, and r ; as in game, gone, glory, gravel. At the end of words, it is hard ; as in tug, frog.

Double g between two vowels is always hard ; as in foggy ; -except, in ſuggeſt, exaggerate, and their derivatives.

G, generally, ſounds ſoft like j, before e, i, and y ; as in geſture, ginger, Egypt ; but in ſome words it is hard ; as in get, gild. It is ſilent before m and n, in the ſame ſyllable ; as phlegm, gnath, ſign.

Gh in the middle, and at the end of words, are ſilent ; as in right, high ; except where they ſound like f ; as in laugh. At the beginning of a word, the g has its hard ſound, and the h is ſilent ; as in gholt.

H has very little ſound of its own ; but marks a ſtrong breathing ; as in horſe. It is ſometimes mute ; as in heir, hour, honor, and their derivatives : It is

ex tract', to draw out of, to select	in' cense, a sweet smell, per- fume (rage)
fer' ment, an inward mo- tion, tumult	in cense', to provoke, to en-
fer ment', to put into inter- nal motion	in' sult, an affront, abuse
fre' quent, often	in sult', to affront, to treat with insolence
fre'quent', to visit often	min' ute, the 60th part of an hour; to set down in short hints
gal' lant, brave	mi nute', small, little
gal lant', a beau, a fop	ob' ject, that about which any power or faculty is employed
im' port, importance, meaning	ob ject', to oppose
im pōrt', to bring from abroad, to signify	

always silent after r in the same syllable; as in *rhetoric*, *rhubarb*.

K has but one sound; as in *kept*. Before n, it is always silent; as in *knit*, *knife*. It is never doubled; but c hard is used before it, to shorten the vowel by a double consonant; as in *prickle*, *fucker*; and when united with c, at the end of syllables or words, either c or k is useless; as in *stick*.

L has always the same sound; as in *love*. It is sometimes silent; as in *half*, *talk*, *salmon*. Le, at the end of words, is pronounced like a weak el, in which the e is almost silent; as in *table*.

M has one sound only; as in *member*; except in *comptroler*, pronounced *controler*. It is never silent.

N has one uniform sound; as in *nest*. It is always silent after m in the same syllable; as in *hymn*, *autumn*.

The participle *ing* must always have its ringing sound; as *writing*, *speaking*, *singing*.

P has but one uniform sound; as in *pen*. It is sometimes silent; as in *psalm*, *Ptolemy*; and always between m and t; as in *tempt*, *presumptuous*.

Ph, in the same syllable, are invariably sounded like f; except in *Stephen*, where the sound is that of

per' fect, complete	count of transactions
per fect', to finish	re còrd', to register
pre ce deat, prè's se dent,	ref' ufe. worthless remains
an example	re fu'se', to deny, to reject
pre cè' dent, former (hand	re' gress, a passage back
pres' ent, gift; near at	re gress', to go back, return
pre sent', to offer, to show	sub' ject, one under govern-
prod' uce, product, gain	ment, matter treated of;
pro duce', to yield, to bring	placed under, liable
forth (ance	sub ject', to put under
proj' ect, a scheme, contriv-	tor' ment, pain, misery
pro ject', to contrive, to jut	tor ment', to put to pain
out (lawful authority	trans' port; very great joy;
reb' el, one who opposes	also a ship to carry sold-
re bel', to oppose authority	iers (light
rec' ord, a true written ac-	trans port', to banish, to de-

v. In *apophthem*, *phthific*, and *phthifical*, both letters are entirely dropped.

Q has the sound of k, and is always followed by u; as in queen, quill, pronounced kween, kwill. In some words the u is silent; as in conquer; and in words ending in que, the ue are always silent; as *risque*, *oblique*, *burlesque*.

R has always the same sound, and is never silent. Re, at the end of some words, is pronounced like a weak er; as in acre, theatre, sepulchre.

S has four sounds; a sharp hissing sound; as in sister; like z, as in rise; like sh, as in passion; and like zh, as in pleasure.

It generally sounds like zh before ion, if a vowel goes before it; as in conclusion: but like sh, if it immediately follows a consonant; as in conversion. It is silent in isle, island, demesne, viscount.

Sc before a, o, u, and r, sounds like sk; as in scale, scold, scull, scripture; but before e, i, and y, like simple s; as in scene, science, scythe.

T, in the terminations tion, tial, sounds like sh; as in motion; except where f, or x, precedes it, then

T A B L E IV.

Containing those words which vary in sound, either by a different consonant, or by changing the sound of that consonant.

A Büse', ill usage, an affront	be lief', credit
a buſe', to treat ill	be lieve', to credit, to have faith
ad vice', counſel	brēath, life, moving air
ad viſe', to counſel	brēathe, to draw breath
bāth, a place for bathing	clōſe, ſhut faſt, private
bāſhe, to waſh in a bath	clōſe, to ſhut, finiſh, join

it takes the ſound of ch; as in queſtion, mixtion.

Th has two ſounds: The one ſoft, as in thou; the other hard, as in thin.

V has one uniform ſound, and is never ſilent.

X has three ſounds: when it ends an accented ſyllable, or when it is followed by an accented ſyllable beginning with a conſonant, it ſounds like ks; as in vex, excellence, expence.

But when it is followed by an accented ſyllable beginning with a vowel, it has the ſound of gz; as in exiſt, exert.

In the beginning of proper names, it ſounds like z; as in Xan'thus, Xen'ophon, Xerx'es, Xenoc'rates.

Z has two ſounds; its proper ſound, as in freeze, zeal; and a ſound like zh, as in glazier.

S E C T I O N III.

Of Syllables, and Words.

WHAT is a ſyllable?

A ſyllable is a diſtinct ſound, which conſiſts of one letter, or of ſo many letters, as can be pro-

clôth, that which is woven for dress	hou/e, to harbor
clôthe, to cover with dress	mis û/e', bad use
de vice', a contrivance	mis û/e', to use improperly
de vî/e, to contrive	re liêf', assistance, help
dis û/e, out of custom or use	re liêve', to assist, to support
dis u/e', to drop a custom	re proof', blame to the face
glâs, a transparent sub- stance	re prove', to blame, to chide
glâze, to furnish with glass	rî/e, a beginning, ascent
grêase, fat	rî/e, to get up, to increase
grêâ/e, to smear with fat	shêath, the case of a thing
grâis, food for cattle	shêathe, to put in a case
grâze, to eat grass	thiêf, one who steals
house, place of abode	thiêve, to steal
	û/e, habit, custom
	û/e, to employ

nounced at one impulse of the voice ; and makes a word, as man, or a part of a word, as nev'er.

What is meant by spelling ?

Spelling is the art of expressing words by their customary letters, and of dividing them into their several sounds, or proper syllables, in order to find their right pronunciation.

What is the general rule for the division of syllables ?

The easiest and best direction for the division of syllables, is, to divide them, as they are naturally separated in a right pronunciation.

[Words are classed agreeably to the number of their syllables : Thus, a word of one syllable, is called a monosyllable ; a word of two syllables, a dissyllable ; a word of three syllables, a trissyllable ; and a word of more than three syllables, is called a polysyllable.]

Of Words.

What are words ?

Words are articulate sounds, used by common consent as signs of our ideas.

How may words be divided?

Into primitive, and derivative, or compound.

What is a primitive word?

A word that cannot be separated into parts, so that each part shall retain any sense ; as man, good, content.

What is a derivative word?

It is a primitive word with the addition of one or more syllables ; as man'ly, good'ness, content'ment.

What is the general rule for spelling primitive words?

The orthography of our language, is attended with so much difficulty and uncertainty, that it is not reducible to rules without many exceptions ; but those which have been generally received as useful, are—

1st. That monosyllables ending with f, l, or s, and preceded by a single vowel, double the final consonant ; as staff, mill, pass. The only exceptions are, of, if, as, has, is, thus, was, yes, and us. But if two vowels precede the consonant, it is not doubled ; as grief, hail, toil.

2d. Monosyllables ending with any other consonant, but f, l, or s, and preceded by a single vowel, never double the final consonant ; except in the words add, buzz, ebb, egg, err, odd, inn, and butt.

What is the general rule for spelling derivative or compound words?

In spelling derivative or compound words, the letters of the primitive must generally be kept entire ; as hope'ful, love'ly.

Except when the primitive ends with a vowel, and the syllable added begins with a vowel, such as able, ible, ous, ing, the vowel of the primitive must generally be dropped ; as blame, blamable ; sense, sensible ; fame, famous ; love, loving.

But if c or g soft, precede e in the primitive, the e is then preserved in the derivative before able ; as peace, peaceable ; change, changeable.

When the primitive word ends with y, preceded

by a consonant, and the syllable added begins with a consonant, the y is changed into i in the derivative ; as happy, happily, happiness ; merry, merriment.

But when y is preceded by a vowel, it is seldom changed in the derivative ; as joy, joyful ; and when the syllable added begins with a vowel, the y is retained ; as boy, boyish, deny, denying.

When the primitive ends in e, and the syllable added begins with a consonant, such as ful, less, ly, ment, and ness, the e is retained in the derivative ; as hope, hopeful ; life, lifeless ; close, closely ; abate, abatement ; pale, paleness : except the e is preceded by a vowel, and then it is generally omitted ; as due, duly ; true, truly.

Words ending with any double letter but l, and taking ness, less, ly, or ful after them, preserve the letter double ; as, harmlessness, carelessness, carelessly, stiffly, successful, distressful, &c.

But those words which end with double l, and take ness, less, ly or ful after them, omit one l, as full, fulness ; skill, skilless ; fully, skilful, &c.

When an accented consonant ends a primitive, it is customary to double the consonant in the derivative ; as begin, beginning ; but if two vowels precede the consonant, it remains single ; as toil, toiling ; maid, maiden.

Words ending with y, preceded by a consonant, form the plurals of nouns, the persons of verbs, verbal nouns, past participles, comparatives and superlatives, by changing y into i, as sky skies ; I carry, thou carriest, he carrieth, or carries ; carrier, carried ; happy, happier, happiest.

But y preceded by a vowel in such instances, is not changed ; as boy, boys ; I delay, thou delayest, he delayeth or delays ; delayed, delaying. Except in lay, pay, say ; from which are formed laid, paid, and said.

Those final letters which are superfluous in the sim-

ple or primitive words, are often dropped in the compounds; as, withal, foretel.

SECTION IV.

Of Accent, Emphasis, and Cadence.

WHAT is meant by accent?

Accent is the force or stress of voice that is laid upon a certain letter or syllable in a word, to distinguish it from the rest; in order to give the word its proper sound; as, deni'al, confid'er, where the accent is on the letters i, and d, in the second syllable.

Have not some words more accents than one?

It is a general rule that every third syllable has some degree of accent; but there is generally but one *full* accent in a word; the others are weak, and are therefore called half accent.

Does it make any difference in the sound of a syllable, whether the accent falls on a vowel, or on a consonant?

When the accent falls on a vowel it is long, and of consequence it renders that syllable long; as in laz'y, mo'ment; where the accent is on the letters a, and o, in the second syllable.

When the accent falls on a consonant, the vowel of that syllable is short; as in bet'ter, deliv'er; where the accent is on the letters t and v.

What must we observe of the vowels in the unaccented syllables?

The sounds of all the vowels in the unaccented syllables are short; as in opportu'nity, where all the vowels, except u in the third syllable, are short.

But if the half accent falls on a vowel, it has its long sound in quality, but differs in quantity, or the time of its being pronounced; as in capabil'ity, where the half accent is on a in the first syllable.

TABLE V.

Designed to point out some common Errors in Spelling and Pronunciation. The correct Orthography, and right Sounds, are placed on the left Hand Column, in Roman Letters; and the Errors on the Right, in Italic.

<i>Correct.</i>	<i>Error.</i>	<i>Correct.</i>	<i>Error.</i>
A Fräid, not <i>afærd</i>		caught, not	<i>kitch'd</i>
again, a gën, a gāin		chím' neĵ,	<i>chimbly</i>
af ter noon',	<i>arternoon</i>	cov' er,	<i>kiver</i>
àl' ter ward,	<i>arterwords</i>	chäir,	<i>cheer</i>
a pöth' e ca rĵ,	<i>apotecary</i>	chëřt,	<i>chift</i>
àsk,	<i>aks</i>	cor' nice,	<i>cornish</i>
a' pron,	<i>apun</i>	clöy,	<i>cly</i>
ac' tive,	<i>ac tive</i>	cränge,	<i>skringe</i>
Bil' ious, }	not <i>bilerus</i> , nor	cu' cum ber,	<i>cowcumber</i>
Cătch, }	<i>bellous</i>	Dëv' il,	<i>divil</i>
	<i>kitch</i>	dic' tion a rĵ,	<i>dixonary</i>

What is meant by quantity of sound?

The quantity of a syllable, is the time required in pronouncing it; which is considered either long or short; long as in märke, short as in măt. The short or unaccented syllables, are pronounced in half the time of the long accent.

What is Emphasis?

Emphasis is a stronger or fuller sound of the voice upon some important word, or words in a sentence.

What is meant by cadence?

Cadence is directly opposite to emphasis; for as emphasis is the raising, cadence is the falling of the voice; and generally takes place at the end of a sentence, unless it close with an emphatical word.

<i>Correct.</i>	<i>Error.</i>	<i>Correct.</i>	<i>Error.</i>
drown' ed, not	drownded	gín' feng, not	gin'hang
drudge,	drowge	harth,	basb
drain,	dreen	hăve,	hăve
dân druff,	dander	his,	hizen
ënd	ënde	houses,	houzen
ën' e mÿ,	inemy	hōme,	bum
ëarth,	airth	hoof,	buf
far thing,	fardin	hōme' lý,	bumbly
fur' ther,	furder	hîn' der	bender
friend,	frind	hur' ri cane,	harrécane
gët,	git	händ' ker chiëf,	hankercher
gown,	geound	I dē a,	idee
gēn' ius,	genus	in xāi' gle,	feegle
gēn' e ral,	gineral	Jaun dice,	janders
guar di an,	gardeen	kind,	keind
grudge,	begrutch	lëarn' ing,	larnin
göld,	goold	lîn' en,	linning

SECTION V.

Explanation of the Pauses, and other Marks used in Writing and Printing.

WHAT are the names of the principal characters used as stops?

The pauses used in reading, are, the comma (,) semicolon (;) colon (:), period (.), dash (—) note of admiration (!) and note of interrogation (?).

Of what use are these marks, in writing or printing.

They are essentially useful in dividing a written composition into sentences, or parts of sentences, for the purpose of marking the different pauses, which the sense, and a distinct pronunciation, require.

How long must I stop at each, in order to make the pause with propriety?

The comma is the shortest pause, and requires only a suspension of the voice, until the reader can say one;

<i>Correct.</i>	<i>Error.</i>	<i>Correct.</i>	<i>Error.</i>
liq' uor ice, not	<i>lickerish</i>	por' rin ger, nōt	<i>parwinger</i>
mēr' cȳ, {	<i>marcȳ, nor</i>	port man teau, <i>portmantle</i>	
mīght,	<i>massȳ</i>	Quàrt,	<i>quert</i>
mīr' a cle	<i>mout</i>	quēch,	<i>quinch</i>
mo las' ses	<i>maracle</i>	Rāi sin,	<i>reezin</i>
mus que' toes,	<i>lasses</i>	rath' er,	<i>ruther</i>
nērvē,	<i>skeeters</i>	rē al lȳ,	<i>rāly</i>
nēst,	<i>narve</i>	rīnse,	<i>rēns</i>
non' plus,	<i>neest</i>	rip,	<i>unrip</i>
noon,	<i>nonplus</i>	roof,	<i>ruf</i>
Qurs,	<i>nūne</i>	Sāl' ad,	<i>fallit</i>
ō' ver plus,	<i>curr</i>	fēr mon,	<i>farmont</i>
Po tā toes,	<i>overplus</i>	sīnce,	<i>sense</i>
pop' lar,	<i>taters</i>	soft	<i>saft</i>
	<i>popple</i>	sūch	<i>sich</i>
		The oth' er	<i>tutber</i>

the semicolon requires a pause double that of the comma; the colon, double that of the semicolon; the period, double that of the colon; the dash, in general, double that of the period; and the note of admiration, and interrogation, the same as the colon or period.

By what rule shall I know how to make the stops in their proper places, in a written composition?

When a sentence is so completely finished and independent, as not to be connected in sense or construction, with the following sentence, it should be marked with a period at the end.

The colon is used to divide a sentence into two or more parts, less connected than those which are separated by a semicolon; but not so complete or independent as to require a period. As,

1. When the sense of a sentence is complete in itself; but is followed by another sentence which serves to explain the former; or as an additional remark, or observation, the colon ought to be used: as, The virtuous are submissive to the will of God; the vicious complain.

The truly penitent and believing will be happy in the other world: the impenitent and unbelieving will be miserable.

2. A colon ought to be used at the end of a sentence which is followed by an example, quotation or speech: as, the scriptures give us an amiable representation of the deity in these words: "God is love."

The semicolon is used at the end of a sentence, which is not so closely connected with the following, as those which are separated by a comma, nor yet so little dependent on each other, as those which are distinguished by a colon: as,

When we contemplate the close of life; the termination of man's designs and hopes; the silence that now reigns among those who, a little while ago, were so busy or so gay; who can avoid being touched with awful and tender sensations?

As the comma is the shortest pause, it is used to separate simple sentences; and also to distinguish a part of a sentence, in which the words have an immediate dependence on each other in their grammatical construction.

1. To separate simple sentences: as, If we delay till to morrow, what ought to be done to day, we overcharge the morrow with a burden, which belongs not to it.

2. Parts of a sentence: as what can be said to alarm those of their danger, who, intoxicated with pleasures, become giddy and insolent; who, flattered by the illusions of prosperity, make light of every serious admonition, which their friends, and the changes of the world, give them.

An imperfect phrase, which interrupts the connection of the different parts of a simple sentence, must have a comma before the beginning, and at the end of it: as, gentleness is, *in truth*, the great avenue to mutual enjoyment.

A note of interrogation is used at the end of a question; as, whose book is this?

The note of admiration is used at the end of sentences, which express sudden emotion, surprise, joy, grief, &c. as, my friend! this conduct amazes me!

What are the names of the other characters used in writing, and printing?

They are, an apostrophe (') which shows where a letter is omitted; as o'er, for over. It also marks the word which denotes possession; as John's book.

A. Caret (^) which shows where a letter, word, or number of words, are left out through mistake; as,
art
thou the man.

A Parenthesis () includes words containing some necessary information, or useful remark, which might be left out without injuring the sense; and should be read quicker, and in a lower tone of voice, than the rest of the sentence.

Brackets or Hooks [] which include words that serve to explain some foregoing word or sentence, or a word or sentence which is intended to supply some deficiency, or rectify some mistake.

A Hyphen -, which serves to join words or syllables; as, sea-water, self-love. It is also used when the former part of a word is written or printed at the end of one line, and the latter part at the beginning of another. In this case it should be placed at the end of the first line, but not at the beginning of the second.

A quotation, ("") is two inverted commas, which are generally placed at the beginning of a phrase or passage, that is quoted or transcribed from some author in his own words; and two commas in their direct position, placed at the conclusion: as, "Desires and wishes, are the first springs of action."

The Index ✎ which points out some remarkable passage, or something that requires particular attention.

A Paragraph ¶ denotes the beginning of a new subject, or a sentence not connected with the foregoing.

The Section § is used to divide a discourse or chapter into less parts or portions.

An Elipsis — which is used, when some letters in a word, or some words in a sentence, are designedly omitted; as The k—g, for the king.

A Brace { is used in poetry, at the end of three lines, which have the same rhyme. It is also used to connect a number of words with one common term, and is introduced to prevent a repetition in writing or printing.

An As'terisk or star *, an Ob'elisk †, and Parallels ||, which direct the reader to some note in the margin, or bottom of the page. Two or more asterisks generally denote the omission of some letters in a word, or of some bold or indelicate expression.

SECTION VI.

Of the second Part of Grammar, which is called

ETYMOLOGY.

OF what does Etymology treat?

It treats of the different sorts of words, their derivation, and the various modifications, by which the sense of a primitive word is diversified.

How many sorts of words are there in our language?

There are in English nine sorts of words, or, as they are commonly called, *Parts of Speech*; namely, the *Article*, the *Substantive* or *Noun*, the *Pronoun*, the *Adjective*, the *Verb*, the *Adverb*, the *Preposition*, the *Conjunction*, and the *Interjection*.

What is an Article?

1. An Article is prefixed to substantives, to point them out, and to shew how far their signification extends; as, a tree, an orchard, the earth.

What is a Noun?

2. The Substantive or noun is the name of any

thing conceived to subsist, or of which we have any notion ; as man, virtue, London, &c.

3. What is a Pronoun ?

A Pronoun stands instead of a noun ; as, the man is happy ; *he* is benevolent ; *he* is useful.

What is an Adjective ?

4. The Adjective is added to the noun, to express the quality of it ; as, an *industrious* man, a *virtuous* woman.

What is a Verb ?

5. A Verb signifies to be, to do, or to suffer ; as, I am, I rule, I am ruled.

What is an Adverb ?

6. The Adverb is added to verbs, and also to adjectives, and other adverbs, to express some circumstances belonging to them ; as, he reads well ; a truly good man ; he writes very correctly.

What is a Preposition ?

7. The Preposition is set chiefly before nouns and pronouns, to connect them with other words, and to show their relation to those words ; as, "He went from London to York ;" "she is above disguise ;" "they are supported by industry."

What is a conjunction ?

8. The Conjunction joins words and sentences together ; as, "Thou and he are happy, because you are good."

What is an Interjection ?

9. The Interjection is used to express the passions or emotions of the speaker ; as, "Oh virtue ! how amiable art thou !"

SECTION VII.

Directions respecting the Use of Capital Letters.

IT was formerly the custom to begin every noun with a capital ; but as this practice was trouble-

some, and gave the writing or printing a crowded and confused appearance, it has been discontinued. It is, however, very proper to begin with a capital,

1. The first word of every book, chapter, letter, note, or any other piece of writing.

2. The first word after a period; and, if the two sentences be *totally independent*, after a note of interrogation or exclamation.

But if a number of interrogative or exclamatory sentences are thrown into one general group; or if the construction of the latter sentence depends on the former, all of them, except the first, may begin with a small letter; as, "How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning? and fools hate knowledge?" "Alas! how different! yet how like the same!"

3. The appellations of the Deity; as, "God, Jehovah, the Almighty, the Supreme Being, the Lord, Providence, the Messiah, the Holy Spirit."

4. Proper names of persons, places, streets, mountains, rivers, ships; as, "George, York, the Strand, the Alps, the Thames, the Seahorse."

5. Adjectives, derived from the proper names of places; as, Grecian, Roman, English, French, Italian."

6. Words of particular importance; as, "The Reformation, the Restoration, the Revolution."

7. The first word of a quotation, introduced after a colon, or when it is in a direct form: as, "Always remember this ancient maxim: 'Know thyself.' 'Our great Lawgiver says, 'Take up thy cross daily, and follow me.''" But when a quotation is brought in obliquely after a comma, a capital is unnecessary; as, "Solomon observes, 'that pride goes before destruction.'"

The first word of an example may also very properly begin with a capital; as, "Temptation proves our virtue."

8. Every substantive and principal word in the titles

of books : as, " Johnson's Dictionary of the English Language : " " Thomson's Seasons : " " Rollin's Ancient History."

9. The first word of every line in poetry.

10. The pronoun *I*, and the interjection *O* ! are written in capitals ; as, " I write ; " " Hear, O earth ! "

Other words, besides the preceding, may begin with capitals, when they are remarkably emphatical, or the principal subject of the composition. *Murray*.

T A B L E VI.

Of Abbreviations.

A. Bachelor of Arts	Deut. Deuteronomy
A. D. In the Year of our Lord	Do. or ditto the same
A. M. Master of Arts, before noon, or in the year of the world	E. G. for example
Bart. Baronet [ity	Eccl. Ecclesiastes
B. D. Bachelor of Divinity	Ep. Epistle
C. or Cent. an hundred	Eng. English
Capt. Captain	Eph. Ephesians
Col. Colonel	Esa. Esaias
Cant. Canticles	Ex. Example, or Exodus
Chap. Chapter	Feb. February
Chron. Chronicles	Fr. France, or Francis
Co. Company	F. R. S. Fellow of the Royal Society
Com. Commissioner	Gal. Galations
Cr. Credit	Gen. Genesis
Cwt. Hundred weight	Gent. Gentlemen
D. D. Doctor of Divinity	Geo. George
Dr. Doctor or Debtor	G. R. George the King
Dec. December	Heb. Hebrews
Dep. Deputy	Hon. Honorable
	Hund. Hundred [place
	Ibidem. Ibid. in the same

Isa. Isaiah	Phil. Philip
i. e. that is	Philom. a lover of learning
Id. the same	P. M. Afternoon
Ja. James	P. S. Postscript
Jac. Jacob	Ps. Psalm
Josh. Joshua	Q. Question, Queen
K. King	q. d. as if he should say
Km. Kingdom	q. l. as much as you please
Kt. Knight	Regr. Register [end
L. Lord or Lady	Rev. Revelation, Rever-
Lev. Leviticus	Rt. Hon. Right Honorable
Lieut. Lieutenant	S. South and Shilling
L. L. D, Doctor of Laws	St. Saint
L. S. the place of the Seal	Sept. September
Lond. London	Serj. Serjeant [vinity
M. Marquis	S. T. P. Professor of Di-
M. B. Bachelor of Physic	S. T. D. Doctor of Di-
M. D. Doctor of Physic	vinity
Mr. Master	ff. to wit, namely
Messrs. Gentlemen, Sirs	Theo. Theophilus
Mrs. Mistrefs	Tho. Thomas
M. S. Manuscript	Theff. Theffalonians
M. S. S. Manuscripts	V. or vide, see
Mat. Matthew	viz. to wit, namely
Math. Mathematics [tice	Wm. William
N. B. take particular no-	Wp. Worship
No. Number	&. and
Nov. November	&c. and so forth
N. S. New Style	U. S. A. United States
Obj. Objection	of America
O. S. Old Style	F. A. A. Fellow of the
Parl. Parliament	American Academy of
Per. cent. by the hundred	arts and sciences
Pet. Peter	

SECTION VIII.

*General Rules and Observations for assisting young
Schollars to read with Propriety.*

ALTHOUGH the principles of good reading are particularly explained, in several valuable selections, designed for the improvement of youth ; yet it seems requisite, in this compilation, to give a few plain and simple rules, selected for the assistance of the younger class of learners, in the pleasing and important attainment of reading with propriety.

1. Every syllable, and even every letter, should be pronounced with distinctness ; particularly the vowels, on the proper utterance of which, the force and beauty of pronounciation greatly depends.

For the want of a strict attention to this rule, many of the letters are often very imperfectly pronounced by young persons ; whilst the others are apt to be founded one for the other.

Thus wine is sometimes pronounced vine ; and vinegar, winegar. In some words the letter i is improperly founded like e ; thus, since is pronounced sence ; rinse, rense ; spirit, sperit : and sometimes e is founded like i ; as, enemy is pronounced inemy.

Some words which end in ow, such as fellow, meadow, pillow, window, yellow, are vulgarly founded feller, meader, pillar, winder, yeller.

Great care, therefore, should be taken, that every simple sound be pronounced in its proper place, and with fulness, distinctness, and energy.

2. In order to read or speak with propriety, due attention must be paid to accent, emphasis, and cadence.

As every word in our language, of more than one syllable, has at least one accent, which falls sometimes on a vowel, and sometimes on a consonant. So there are, in every sentence, some word or words, on which the sense of the rest depends ; and these must always

be distinguished by a fuller and stronger sound of voice, whether they are found in the beginning, middle, or end of the sentence.

The spirit and propriety of pronunciation, depend on the proper use of the emphasis. If no emphasis be placed on any words, the discourse is not only rendered lifeless and heavy, but the meaning often left doubtful. If the emphasis be placed wrong, the meaning will be wholly perverted and confounded.

It is necessary, therefore, to read deliberately, and with attention to the meaning of every word, that we may be able to distinguish the important words, on which the sense of the sentence depends; for it is highly improper to lay the emphasis on words of little importance.

Words which are placed in opposition to each other, are always emphatical; as, *Vicious pursuits* may yield a few scattered pleasures; but *piety* and *virtue* will make our whole life happy.

As emphasis consists in raising the voice, cadence signifies the falling of it. The cadence takes place towards the close of a sentence, unless the sense of the sentence depends on the concluding words, and therefore renders them emphatical.

It should always be easy and gradual, not abrupt; and should never be expressed in a feeble and languid manner.

In interrogative sentences, the sense often requires the emphasis to be laid on the closing word or syllable; as *betrayest thou the son of man with a kiss?*

In this sentence, the force of the question depends on the last word, which should therefore be pronounced with a raised voice.

But if the force of the question depends on any other word in the sentence, the closing word should be pronounced with a falling of the voice.

3. The characters used as stops, together with the quantity of time required to pause at each, must be carefully observed.

As the art of reading greatly depends on the proper management of the breath, it should be used with economy. The voice ought to be relieved at every stop ; slightly at a comma, more leisurely at a semicolon or colon, and completely at a period.

The principal use of pauses, is to mark the division of the sense, and, at the same time, allow the reader to draw his breath ; but the breath ought never to be drawn, nor any stop made, where the sense requires the words to be closely connected in pronunciation.

4. As reading is no more than speaking what we see in a book, the tone of the voice should be perfectly natural ; and the words pronounced by the reader, in the same manner as would be proper in speaking on the same subject.

Reading with an improper tone, is a great and common fault of learners, and ought to be carefully guarded against. It is a habit which is easily contracted, and hard to be overcome.

Some have a singing or canting note : others assume a high, swelling tone. These lay too much stress on every sentence, and violate every rule of right pronunciation.

Some affect an awful and striking tone, attended with solemn grimace ; as if they wished to move the hearers with every word, whether the weight of the subject supports them or not.

Some have a flat, dull, uniform tone of voice, without emphasis or cadence. When this mode of reading becomes habitual, it is painful to the hearers, and very difficult to be remedied.

To avoid all kinds of unnatural and disagreeable tones, we should read distinctly, and with the same ease and freedom that would mark our private conversation, on the same subject.

5. Be careful to read neither too quick nor too slow ; and to avoid a thick, confused, clattering voice.

Children are very apt to read too fast, and to take

pleasure in it, thinking they who pronounce the words with the greatest rapidity, are the best scholars.

The extreme of reading too slow, and in a heavy, dronish, sleepy manner, often making pauses where there should be none, is also very disagreeable. If the reader hems and yawns between the periods, it is still more so.

It is also very disagreeable, to hear a person mumble, clip, or swallow his words; leaving out some syllables in the long words, and very faintly, and imperfectly, pronouncing some of the short ones; but hurrying on without any care to give his words their full sound, or his hearers the full sense of them.

The best method of guarding against this fault, as also of mending it, when it has become habitual, is, to endeavor, both in conversation and in reading, to pronounce every word in a deliberate, clear, and distinct manner.

6. The extremes of reading with too loud or too low a voice, should be carefully guarded against.

To guard against these extremes, the reader should not begin the sentence in too high or too low a voice. A very loud voice is inconvenient and fatiguing to the reader, as well as disgusting to the hearers.

When the voice is naturally too loud or too low, young persons should correct it in their conversation; by this means they will learn to avoid both the extremes in reading.

It is also a great fault in reading, to raise and fall the voice by fits and starts, without regard to sense or stops; or always to begin a sentence with a high voice, and conclude it with a low one; or, on the contrary, to begin with a low voice, and conclude with a high one.

Readers, therefore, should be careful to begin the sentence with an even, moderate voice, which will enable them to rise or fall, as the nature of the stops, and the sense of the subject require.

7. Endeavor to vary and modulate the voice, according to the nature of the subject, whether it be in

a solemn, a serious, a familiar, or a humorous strain.

It would be highly improper to read an interesting narrative, with an air of negligence ; to express warm emotions of the heart, with cold indifference ; and to pronounce a passage of scripture, on a sublime and important subject, with the familiar tone of common conversation.

On the other hand, it would be absurd to read a letter on trivial subjects, in a mournful strain ; or a production of gaiety and humor, with grave formality.

8. In reading verse, the same general directions must be observed, as in reading prose.

A singing note, and making the lines gingle, by laying too great stress on the rhyming words, should be particularly avoided.

A very short pause ought to be made at the end of the line, unless the sense, or some of the characters used as stops, require a considerable one.

The great rule for reading verse, as well as prose, is to read slowly, distinctly, and in a natural tone of voice.

SECTION IX.

Select Proverbs of Solomon.

A Wise son maketh a glad father : but a foolish son is the heaviness of his mother.

He that gathereth in summer is a wise son ; but he that sleepeth in harvest, is a son who causeth shame.

The memory of the just is blessed : but the name of the wicked shall rot.

He that walketh uprightly, walketh surely : but he that perverteth his ways, shall be known.

It is sport to a fool to do mischief.

When pride cometh, then cometh shame : but with the lowly is wisdom.

Though hand join in hand, the wicked shall not be unpunished.

A fool's wrath is presently known.

The lip of truth shall be established forever ; but a lying tongue is but for a moment.

Lying lips are an abomination to the Lord : but they that deal truly are his delight.

A wise son heareth his father's instruction : but a scorner heareth not rebuke.

Poverty and shame shall be to him who refuseth instruction.

He that is slow to anger is of great understanding : but he that is hasty of spirit, and soon angry, dealeth foolishly.

A soft answer turneth away wrath, but grievous words stir up anger.

Better is a little with the fear of the Lord, than great treasure and trouble therewith.

Pride goeth before destruction, and an haughty spirit before a fall.

A false witness shall not be unpunished ; and he who speaketh lies shall not escape.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but not be heard.

He that loveth pleasure shall be a poor man : he that loveth wine and luxury shall not be rich.

Whoso keepeth his mouth and his tongue, keepeth his soul from trouble.

A good name is rather to be chosen than great riches ; and friendship rather than silver and gold.

A prudent man foreseeth the evil and hideth himself ; but the simple pass on and are punished.

Seest thou a man wise in his own conceit ? There is more hope of a fool than of him.

If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink.

Happy is the man that findeth wisdom. Length of days is in her right hand ; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace.

Solomon, my son, know thou the God of thy fath-

TABLE VII.

Comprising a selection of words arranged in alphabetical order; divided and accented, according to the most approved authors and speakers; with concise, plain, and simple definitions annexed.

In which the sounds of the vowels, in the accented syllables, are particularly pointed out by typographical characters; and such words as are irregular, and not easily pronounced by their customary letters, are written the second time, with such letters as give the right sound.

The abbreviations which note the parts of speech are, n. which stands for noun; pr. pronoun; a. adjective; v. verb; pa. participle; ad. adverb; pr. preposition; con. conjunction, int. interjection.

A Băn' don, v. to give up, forsake	quantity taken, allowance
a bāfe', v. to bring low, to humble	ab bre' vi ate, v. to shorten
a bāth', v. to make ashamed	ab bre vi a' tion, n. the act of shortening
a bāte, v. to make or grow less	ab' di cate, v. to resign, give up
a bate' ment, n. the sum or	a bet', v. to encourage, to assist

ers; and serve him with a perfect heart, and with a willing mind. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.

SECTION X.

Select Sentences.

TIME once past never returns: the moment which is lost, is lost forever.

How can we spend our time foolishly, when we

a bet' tor, <i>n.</i> one who assists, or encourages another	a bol' ish, <i>v.</i> to destroy, to put an end to
ab hor', <i>v.</i> to hate, to loathe	ab o li tion, ab o lish' un, <i>n.</i> the act of destroying
ab hor' rence, <i>n.</i> hatred, dislike (to bear	a bom' i na ble, <i>a.</i> hateful
a bide', <i>v.</i> to stay in a place	ab o rig in es, ab o rij' in eze, <i>n.</i> the first inhabitants of
ab' ject, <i>a.</i> mean, worthless	a country
a bil' i ty, <i>n.</i> power, capacity	ab ôr' tive, <i>a.</i> untimely, un- successful
ab jure', <i>v.</i> to take an oath not to do a thing, to quit	a bridg', <i>v.</i> to shorten
ab ju rā' tion, <i>n.</i> quitting with an oath	a bridg' ment, <i>n.</i> a work shortened
a bode', <i>n.</i> habitation, stay	

know that we must give an account hereafter, of all our thoughts, words, and actions?

Diligence, industry, and a proper improvement of time, are material duties of the young.

Sloth is like water, which first putrifies by stagnation, and then sends up noxious vapors that fill the atmosphere with death.

Fly, therefore, from idleness, as the certain parent both of guilt and of ruin.

If the beginnings of life have been vanity, its latter end, without sincere repentance and forgiveness, can be no other than vexation of spirit.

True piety is the foundation of good morals, and a disposition particularly graceful and becoming in youth.

Impress your minds with reverence for all that is sacred. Let no wantonness of youthful spirits, no compliance with the intemperate mirth of others, ever betray you into profane sallies.

Never sport with pain and distress, in any of your amusements; nor treat even the meanest insect with wanton cruelty.

Vicious pursuits may yield a few scattered pleasures; but piety and virtue will make our whole life happy.

ab/ ro gate, <i>v.</i> to repeal, to destroy	ab sôrb', <i>v.</i> to suck up, to swallow up
ab rupt', <i>a.</i> sudden, hasty	ab stân', <i>v.</i> to forbear, to keep from
ab' sciss, <i>n.</i> a swelling con- taining matter	ab stē' mious, <i>a.</i> temperate, sober
ab sci sion, ab sizh' un, <i>n.</i> the act of cutting off (self	ab' sti nence, <i>n.</i> great tem- perance
ab scônd', <i>v.</i> to hide one's	ab stract' ed, <i>a.</i> separated
ab' sent, <i>a.</i> not present	ab strac' tion, <i>n.</i> the act of abstracting, a disregard
ab sen tee', <i>n.</i> one who is absent (free	to worldly objects
ab sôlv', <i>v.</i> to pardon, to set	ab struse', <i>a.</i> hidden, diffi- cult, hard to be under- stood
ab' so lute, <i>a.</i> not limited, positive	
ab so lu' tion, <i>n.</i> forgiveness	

We may escape the censure of others, when we do wrong privately ; but we cannot avoid the reproaches of our own mind.

Every action, yea, every desire of the heart, and every secret thought, is known to him who made us.

Avoid all harshness in behavior: treat every one with that courtesy which springs from a mild and gentle heart.

No person who has once yielded up the government of his mind, and given loose rein to his desires and passions, can tell how far these may carry him.

Almost all our desires are apt to wander into an improper course: to direct them properly requires care ; but that care will render us safe and happy through life.

How readily should we forgive those who offend us, if we rightly considered how much our heavenly Father has forgiven us.

How pleasant it is, when we lie down at night, to reflect that we are at peace with all persons ! that we have carefully performed the duties of the day ! and that the Almighty beholds and loves us !

ab surd', <i>a.</i> contrary to reason, foolish	ac cept', <i>v.</i> to take. to receive
ab surd' i tĭ, <i>n.</i> unreasonable, folly (bottom	ac cept' a ble, <i>a.</i> pleasing,
a tĭr', <i>n.</i> a depth without	ac cept' a tion, <i>n.</i> acceptance, the meaning of a word
a cāi' e mĭ, <i>n.</i> a school of liberal arts and sciences	ac cēs', <i>n.</i> liberty to enter, or come to a person, or place
ac a dem' ic al, <i>a.</i> belonging to an academy	ac ces' si ble, <i>a.</i> that which may be come at or near to
ac cēde', <i>v.</i> to come near to, comply with (or quicken	ac ci dent' al, <i>a.</i> happening by chance (of praise
ac cei' e rate, <i>v.</i> to hasten	ac cla ma' tion, <i>n.</i> a shout
ac cen tu a' tion, <i>n.</i> a right placing of the accent	

Who would exchange the humble peace which virtue gives, for all the honors and pleasures of a vain world?

SECTION XI.

ALL our moral duties are contained in these few words; "Do as you would be done by."

There is nothing, except simplicity of intention, and purity of principle, that can stand the test of near approach and strict examination.

Be very careful in your promises, and just in your performances; and remember it is better to do, and not promise, than to promise, and not perform.

Beauty of form is like a short lived flower, which is easily withered: A cultivated mind is a treasure, which increases every moment; it is like a rich soil, which brings forth an hundred fold.

The value of any possession is chiefly to be estimated, by the relief which it can bring us in the time of our greatest need.

Discretion does not only show itself in words, but in every circumstance of action: it is like an under

ac cliv' i tŷ, <i>n.</i> the ascent of a hill	ac count', <i>v.</i> to reckon, to esteem ; <i>n.</i> a reckoning
ac cõm' mo date, <i>v.</i> to suit, to supply with conveniences (partaker	ac countr, ak koo' tur, <i>v.</i> to dress, to equip (increase
ac cõm' plice, <i>n.</i> a partner,	ac crũe', <i>v.</i> to arise from, to
ac com' plish, <i>v.</i> to finish, to fulfil	ac cu' mu late, <i>v.</i> to heap together (nicity
ac counpt, ak kount', <i>n.</i> an account, a reckoning	ac' cu ra cŷ, <i>n.</i> exactness, curious
ac cõrd', <i>v.</i> to agree, to unite (friendship	ac cu's', <i>v.</i> to charge with a crime, to blame or
ac cõrd' ance, <i>n.</i> agreement,	ac cu's', <i>n.</i> a criminal charge
ac coſt', to speak or write to, to salute	

agent of Providence, to guide and direct us in the ordinary concerns of life.

Pity the sorrows and sufferings of the poor. Disdain not to enter their wretched abodes ; nor to listen to their moving lamentations.

Never insult the unfortunate, especially when they implore relief or assistance. If you cannot grant their requests, refuse them mildly and tenderly.

Listen to the affectionate counsels of your parents ; treasure up and obey their precepts ; and enjoy, with gratitude and delight, the advantages resulting from their society.

How greatly do the kind offices of a dutiful and affectionate child, gladden the heart of a parent, especially when sinking under age or infirmity !

Nothing can be more amiable, than a constant desire to please ; and an unwillingness to offend or hurt.

How good and how pleasant it is, for brethren to dwell together in unity !

Gratitude is a delightful emotion. The grateful heart at once performs its duty, and endears itself to others.

ac cus' tom, <i>v.</i> to use one's self to a thing	ac quire', <i>v.</i> to gain by labor
a ch'ieve, a tcheēv', <i>v.</i> to do, to perform, to finish	ac qui si tion, ak kwi zīh' on, <i>n.</i> the thing gained, attainment (release
a ch'ieve' ment, <i>n.</i> performance	ac quit', <i>v.</i> to set free, to
a cid, ās' id, <i>a.</i> sour, sharp	ac quit' tance, <i>n.</i> a receipt for debt (taste
a cid' i tŷ, <i>n.</i> sharpness, sourness (of a thing	ac' rid, <i>a.</i> of a hot biting
ac' me, <i>n.</i> the height or top	ac ri mo' ni ous, <i>a.</i> sharp, having the power to eat away by degrees
ac qui ēsē', <i>v.</i> to comply with, to remain satisfied	a cros' tic, <i>n.</i> a poem in which the first letter of every line being taken,
ac qui ēs' cence, <i>n.</i> consent, compliance	

If we ought to be grateful for services received from our friends, how should our hearts glow with thankfulness to him, who has given us being, and all the blessings we enjoy !

We ought not to be proud or vain of the advantages we possess ; but humbly endeavor to use them for the benefit of our fellow-creatures, and the glory of that great Being from whom we have received them.

SECTION XII.

THE acquisition of knowledge, is one of the most honorable occupations of youth.

Whatever is worth doing at all, is worth doing well ; but it is impossible to do any thing well without attention.

Young people too often set out in life, with too much confidence in themselves. Alas ! how little do they know the dangers which await them.

Remember always, that the years which now pass over your heads, leave lasting memorials behind them.

spell the name of a person or thing	ad diſt' ed, <i>pa.</i> given up to, inclined
ac' tive, <i>a.</i> busy, quick	ad' dle, <i>a.</i> rotten, barren
ac tiv' i ty, <i>n.</i> quickneſs; nimbleneſs (<i>tion</i> , to move	ad dref's', <i>v.</i> to ſpeak or write to another; alſo a ſpeech, ſkill, behavior
ac' tu ate, <i>v.</i> to put in ac-	a dept', <i>n.</i> a perſon well ſkilled in an art
a cūte', <i>a.</i> ſharp, ingenious, keen (or common ſaying	ad' e quate, <i>a.</i> equal to, juſt
ad' age, <i>n.</i> proverb, an old	ad hēre', <i>v.</i> to ſtick to, to unite
ad a man te' an, <i>a.</i> } hard as	ad hēr' ence, <i>n.</i> a ſticking cloſe to, union with
ad' a mant, <i>n.</i> a diamond, a thing of impenetrable hardneſs (apply	ad he ſion, ad hē' zhun, <i>n.</i> the act of ſticking to
a dāpt', <i>v.</i> to fit, ſuit, to	ad ja' cent, <i>a.</i> near, or bordering upon
ad diſt', <i>v.</i> to devote, to give up one's ſelf to	

From your thoughtleſs minds they may eſcape; but they remain in the remembrance of our creator.

There can be no true and ſincere pleaſure in any vicious courſe, though it be attended with all the pomp and ſplendor of outward happineſs: for wherever ſin is, there muſt be guilt; and wherever guilt is, the mind will be reſtleſs and unquiet.

When we feel our inability to reſiſt evil, and to do good, what a comfort it is, to know that our heavenly Father will, if we humbly apply to him, hear our prayers, and graciously aſſiſt us.

The happineſs of every man depends more upon the ſtate of his own mind, than upon any one external circumſtance; nay, more than upon all external things put together.

A family where the great Father of the Univerſe is duly revered; where parents are honored and obeyed; where brothers and ſiſters dwell together in love and harmony; where peace and order reign; where there is no law but the law of kindneſs and wiſdom—is ſurely a moſt delightful and intereſting ſpectacle.

a dieū', <i>ad.</i> farewell	ad mis' si ble, <i>n.</i> which may be admitted
ad jour'n', <i>v.</i> to put off for a time	ad mis' sion, <i>ad mis' sion</i> , <i>n.</i> leave to enter, access
ad' junct, <i>n.</i> something	ad mit', <i>v.</i> to allow, to suffer to enter
ad jure', <i>v.</i> to tender an oath	ad mon' ish, <i>v.</i> to warn, reprove, advise
ad just', <i>v.</i> to regulate, to put in order	ad mo ni tion. <i>ad mo ni' sh'</i> , <i>n.</i> counsel, advice
ad min' is' ter, <i>v.</i> to give, to	a dōpt', <i>v.</i> to make choice of
ad min is' tra' tor, <i>n.</i> he who manages the affairs of a person that dies without a will	a do' ra ble, <i>n.</i> worthy of
(who administers a will)	ad o ra' tion, <i>n.</i> divine worship, reverence
ad min is' tra' trix, <i>n.</i> she	
ad mire', <i>v.</i> to esteem, to wonder	

SECTION XIII.

On the Shortness of Human Life.

Selected from the Bible.

DUST thou art, and unto dust thou shalt return. My days are swifter than a post; they are passed away as the swift ships; as the eagle that hasteeth to the prey.

The life of man is a vapor; his breath is in his nostrils; he dwelleth in a house of clay, and his foundation is in the dust.

The days of our years are three-score and ten; and if by reason of strength, they be four-score years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away.

Man is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth like a shadow, and continueth not. Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?

All flesh is as grass, and the goodliness thereof is as the flower of the field; surely the people are as

a dore', <i>v.</i> to worship, to love greatly	(tisy)	ad vēr' si tŷ, <i>n.</i> affliction, distress
a dōrn', <i>v.</i> to dress, to beam		ad vērt', <i>v.</i> to turn, attend, observe
a drōit', <i>a.</i> active, skilful		(to)
ad sci ti tious, ad se tŷh' us, <i>a.</i> added, borrowed, counterfeit		ad vēr' tence, <i>n.</i> attention
ad vānce', <i>v.</i> to come, or bring forward, to improve		ad u la' tion, <i>n.</i> flattery
ad vānce' ment, <i>n.</i> preferment, improvement		ad' u la to rŷ, <i>a.</i> fawning, flattering
ad vān' tage, <i>n.</i> benefit, superior power		a dult', <i>n.</i> a person grown to full strength
ad van tāge' ous, <i>a.</i> profitable, useful		a dul' te rate, <i>v.</i> to corrupt, to mix
ad ven ti tious, ad ven tŷh' us, <i>a.</i> accidental		ad' vo cate, <i>n.</i> he who pleads the cause for another
ad ven' ture, <i>v.</i> to try the chance	(an opponent)	(the air)
ad' ver sa rŷ, <i>n.</i> an enemy,		a ħ' ri al, <i>a.</i> belonging to
ad' verse, <i>a.</i> contrary, opposite		af' fa ble, <i>a.</i> civil, courteous, kind
		af fa bil' i tŷ, <i>n.</i> civility, easiness of manners
		af fect', <i>v.</i> to move the passions, to aim at

grafs; the grafs withereth, the flower fadeth. The eyes of him who hath seen me, shall see me no more.

One dieth in his full strength; another dieth in the bitterness of his soul; They lie down alike in the grave, and the worms cover them.

Death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets. The grave is mine house. I have said to corruption, thou art my father; to the worm, thou art my mother and my sister.

So teach us to number our days, that we may apply our hearts unto wisdom. Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whether thou goest.

af fee ta' tion, <i>n.</i> artificial appearance, imitation	wealth, riches (wealthy
af fec' tion ate, <i>a.</i> fond, tender, full of (ness	af flu ent, <i>a.</i> plentiful,
af fec' tion, <i>n.</i> love, fond-	ā' gen cý, <i>n.</i> action, business performed by an
af fin' i tý, <i>n.</i> kindred, relation by marriage, likeness	a' gent, <i>n.</i> one who acts for another
af firm, af fěrm', <i>v.</i> to declare, to confirm	ag' gran dize, <i>v.</i> to make great, to advance
af firm' a tive, <i>a.</i> that affirms, positive	ag' gra yate, <i>v.</i> to make worse, provoke
af fix', <i>v.</i> to fasten to, to join at the end	ag' gre gate, <i>n.</i> the sum total; <i>v.</i> to collect together
af flu ence, <i>n.</i> plenty,	ag gress', <i>v.</i> to set upon, begin violence

SECTION XIV.

The Mischiefs of parental Partiality; and the fatal Effects of Envy, Jealousy, and Discord among Brethren: exhibited in Part of the Story of Joseph.

NOW Jacob loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and told it to his brethren; and he said unto them, hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose and stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said, shalt thou indeed reign over us? And they hated him yet the more for his dreams.

It happened that his brethren went to feed their father's flock in Shechem. And Jacob said unto Joseph, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again.

ag gtes' sion, <i>n.</i> the first act of injury	ag' ri cul ture, <i>n.</i> tilling of the ground
ag gres' for, <i>n.</i> he who first begins a quarrel (wrong	ā' gue, <i>n.</i> an intermitting fever
ag griēv' ance, <i>n.</i> injury,	ā'id, <i>n.</i> assistance, help, <i>v.</i> to assist
ag griēve', <i>v.</i> to give sorrow, to vex (frighted	a lac' ri tŷ, <i>n.</i> cheerfulness
a g'āst', <i>a.</i> amazed, af-	al' co ran, <i>n.</i> the Mahometan's bible
a gile, āj' il, <i>a.</i> nimble, active (bleness	al' cōve, <i>n.</i> a private recess to sit or lie under
a g'il' i tŷ, <i>n.</i> activity, nim-	a lērt', <i>a.</i> brisk, lively
a gi tate, āj' i tate, <i>v.</i> to put in motion, to shake	ā' li as, <i>ad.</i> otherwise
ag' o nize, <i>v.</i> to be in agony, of violent pain	al ien, āle' yen, <i>n.</i> a stranger, a foreigner

So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, as he was wandering in the field: And the man asked him saying, What seekest thou? And he answered, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, they are gone to Dothan.

And Joseph went after ~~his~~ brethren; but when they saw him afar off, they conspired against him to slay him. And they said one to another, Behold this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit; and we will say, some evil beast has devoured him.

But Reuben wished to deliver him out of their hands; and he said, Let us not kill him, but cast him into this pit that is in the wilderness; for he designed to rid him out of their hands, that he might deliver him again to his father.

And when Joseph was come unto his brethren, they stripped off his coat of many colors that was on him: and they took him, and cast him into a pit, *which then contained no water*. And they looked, and behold a company of Ishmaelites came from Gilead, with their

al' ien ate, <i>v.</i> to transfer, to withdraw from (ment)	al le' vi ate, <i>v.</i> to make light, to ease
al' i ment, <i>n.</i> food, nourishment	al le' vi a tion, <i>n.</i> the act of making easy or light
al lāy', <i>v.</i> to abate, to quiet	al li' ance, <i>n.</i> union by treaty, or marriage (to)
al lēge', <i>v.</i> to affirm, to declare (of subjects)	al li' ed, <i>pa.</i> united, related
al le' gi ance, <i>n.</i> the duty	al li' ion, al li' zh' un, <i>n.</i> the act of striking one thing against another (at)
al le' gōr' ic al, <i>a.</i> relating to an	al lūde', <i>v.</i> to refer to, hint
al' le go rj, <i>n.</i> a figurative discourse, where something more is meant than is literally expressed	al lure', <i>v.</i> to entice, to tempt
al le lu' jah, al le lū' ya, <i>n.</i> praise ye the Lord	al lu' sion, al lū' zhun, <i>n.</i> a hint
	al lŷ', <i>v.</i> to unite by con-

camels, bearing spicery, balm, and myrrh, going to carry it down to Egypt.

And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? come, and let us sell him to the Ishmaelites, and not murder him, for he is our brother, and our flesh. And his brethren were content, and they drew up Joseph out of the pit, and sold him to the Ishmaelites for twenty pieces of silver.

And Reuben, (*who was absent when Joseph was sold*) returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes, and returned unto his brethren, and said, The child is not, and I, whither shall I go?

And they took Joseph's coat, and killed a kid of the goats, and dipped it in the blood. And they brought the coat of many colors to their father; and said, This have we found; know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces.

And Jacob rent his clothes, and put sackcloth on his loins, and mourned for his son many days. And all his sons, and his daughters rose up to comfort him;

tract; <i>n.</i> a friend, a confederate (charity.	am bas' sa dor, <i>n.</i> a man sent by one king, or state, to transact business with another
àlms, <i>n.</i> gifts to the poor,	am bi gu' i tŷ, <i>n.</i> uncertainty of signification, double meaning
àl' ter cate, <i>v.</i> to contend, to dispute	am big' u ous, <i>a.</i> doubtful
al ter ca' tion, <i>n.</i> a dispute, quarrel	am bi tion, am bi sh' un, <i>n.</i> the desire of something great or honorable, pride
al tēr' nate lŷ, <i>ad.</i> by turns	am bi' tious, <i>a.</i> desirous, aspiring
al tēr' na tive, <i>n.</i> the choice given of two things, so that if one be rejected, the other must be taken	am bro sial, am bro' zhal, <i>a.</i> sweet, delicious, beautiful
àl' ti tude, <i>n.</i> the height of a place or thing (up	
a mafs', <i>v.</i> to collect, heap	

but he refused to be comforted : and he said, For I will go down into the grave unto my son, mourning. Thus his father wept for him.

But Joseph was carried into Egypt, and sold to Potiphar, the captain of Pharaoh's guard. And the Lord was with him, and prospered him. And when his master saw that the Lord was with him, and made all he did to prosper in his hands, he made him overseer over his house, and over all that he had : And the Lord blessed the Egyptian's house for Joseph's sake.

Joseph was 17 years old when his brethren sold him; and he was Potiphar's slave 10 years.

SECTION XV.

The Blessings and Honors with which Virtue is rewarded; the Amiability of forgiving Injuries, and the tender Joys which flow from fraternal Love and filial Piety: displayed in the Sequel of Joseph's Narrative, abridged.

JOSEPH was a goodly person and well-favored : and his master's wife cast her eyes upon him, and tempted him to do wickedly. But he refused, and

a me' na ble, <i>a.</i> answerable, subject to (a fine	am' pli tude, <i>n.</i> largeness, extent
a mërce', <i>v.</i> to punish with	am' plý, <i>a.</i> largely, liberally
a' mi a ble, <i>a.</i> lovely, pleas- ing (kind	am' pu tate, <i>v.</i> to cut off a limb
am' i ca ble, <i>a.</i> friendly,	am pu ta' tion, <i>n.</i> the act of cutting off a limb
am' i tý, <i>n.</i> friendship	a mû'e', <i>v.</i> to entertain, de- ceive
am' o rous, <i>a.</i> inclined to love, fond	an a bap' tist, <i>n.</i> one who disapproves of infant
am phib' e ous, <i>a.</i> living on land or in the water	baptism
am' ple, <i>a.</i> large, extended, wide (improve	an a lo gic al, an a lõj' ic al, <i>a.</i> belonging to a nal' o-
am' pli fy, <i>v.</i> to enlarge,	

said unto her, Behold, my master has committed all that he has to my hand, but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

And when she saw that she could not prevail with him, she falsely accused him to his master; saying, The Hebrew servant which thou hast brought unto us, came unto me to abuse me; and when I cried with a loud voice, he left me and fled out. When Joseph's master heard it, his wrath was kindled against him, and he cast him into the prison where the king's prisoners were bound.

Here also the Lord continued to shew mercy unto Joseph, and gave him favor in the sight of the keeper of the prison. And all the prisoners were committed to his care: amongst whom were two of Pharaoh's officers, the chief of the butlers, and the chief of the bakers.

And it came to pass, that Pharaoh king of Egypt dreamed a dream, which the magicians and wise men were not able to interpret. Then the chief butler (*who was restored to his butlership again*) spake unto Pharaoh, saying, I do remember my fault this day.

Pharaoh was wroth with his servants, and put both me and the chief baker in prison: and each of us

gŷ, likeness, proportion, relation	an' cient, <i>a.</i> old, aged
a nal' o gus, <i>a.</i> having analogy (of the parts)	an' ec dote, <i>n.</i> a piece of secret history
a näl' y sis, <i>n.</i> a separation	an gel' ic, <i>a.</i> } resembling
an' a lyze, <i>v.</i> to resolve a compound into its first principles	an gel' ic al, <i>a.</i> } angels.
an' ar chŷ, <i>n.</i> confusion, want of government	an guish, ang' guish, <i>n.</i> excessive pain
a nath' e ma, <i>n.</i> a curse	an i mad vēr' sion, <i>n.</i> reproof, blame
an' ces tor, <i>n.</i> one from whom a person descends	an i mad vērt', <i>v.</i> to confider, to blame (to quicken
an' ces trŷ, <i>n.</i> birth, descent	an' i mate, <i>v.</i> to make alive,
	an i mos' i tŷ, <i>n.</i> extreme hatred

dreamed a dream in one night. And there was then with us a young man, an Hebrew, who interpreted our dreams, and the interpretation was true: me he restored to mine office, and him he hanged.

Then Pharaoh commanded, and they brought Joseph out of the dungeon. And Pharaoh said unto him, I have dreamed a dream, and there is none that can shew me the interpretation; and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered, It is not in me, God shall give Pharaoh an answer of peace. And Pharaoh told him his dream.

Then Joseph said unto him, Behold, there shall come seven years of great plenty, throughout all the land of Egypt. And there shall arise after them, seven years of famine very grievous; and all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land.

And the king said unto Joseph, Forasmuch as God hath shewn thee all this, thou shalt be over mine house; and according to thy word shall all my people be ruled; only in the throne will I be greater than thou.

Joseph was thirty years old when he was appointed ruler over Egypt. And he went out from the presence of Pharaoh, throughout all the land of Egypt,

an' nals, <i>n.</i> yearly histories	an nun' ciate, <i>v.</i> to bring tidings (to ease pain
an nex', <i>v.</i> to join, to add	an' o dyne, <i>n.</i> a medicine
an ni' hi late, <i>v.</i> to destroy, reduce to nothing	a nom' a leus, <i>a.</i> irregular, out of rule
an ni hi la' tion, <i>n.</i> the act of destroying (tion, note	a non' y mous, <i>a.</i> nameless
an no ta' tion, <i>n.</i> explanation	an tag' o nist, <i>n.</i> one who contends with another
an nounce', <i>v.</i> to publish, declare (disturb	an tarc' tic, <i>a.</i> belonging to the southern pole
an noy', <i>v.</i> to hurt, injure,	an te ce' dent, <i>n.</i> what goes before ; <i>a.</i> going before
an noy' ance, <i>n.</i> hurt, disturbance	an te mo rid' i an, <i>a.</i> before noon (ing before
an' nu al, <i>a.</i> yearly	an te' ri or, <i>a.</i> former, go-
an nu' i ty, <i>n.</i> a yearly allowance (to destroy	an' them. <i>n.</i> a divine song
an nul', <i>v.</i> to make void,	

and gathered the food of the seven plenteous years, and laid it up in store houses.

Then the seven years of dearth began to come, as Joseph had foretold. But in all the land of Egypt there was bread ; and people from all countries came unto Joseph to buy corn, because the famine was grievous in all lands.

Now amongst those that came, were the ten sons of Jacob, Joseph's brethren ; who came and bowed themselves before him with their faces to the earth. And Joseph knew his brethren ; but he made himself strange unto them, and spake roughly to them, saying, Ye are spies.

And they said unto him, Nay, my lord ; but to buy food are thy servants come : we are twelve brethren, the sons of one man in the land of Canaan ; and behold the youngest is this day with our father, and one is not.

And Joseph said unto them, Hereby shall ye be proved ; for ye shall not go hence, except your youngest brother come hither. And he put them all together into prison three days.

And Joseph said unto them the third day, This do

an ti chriſ' tian. <i>a.</i> opposite to christianity	a part' ment, <i>n.</i> a room
an ti ci pate, an tſ' e pate, <i>v.</i> to take, or enjoy before hand	ap' a thſ, <i>n.</i> a want of paſſion or feeling
an' ti dots, <i>n.</i> a remedy for poiſon	ap' per ture, <i>n.</i> an open place, an opening
(diſlike)	aph' o riſm, <i>n.</i> a maxim, a general rule
an tip' a thſ. <i>n.</i> natural	a pol' o gize, <i>v.</i> to plead in favor of
an ti quity, an tik' wi te, <i>n.</i> old age	a pol' o gſ, excuse, defence
an tſth' e ſis, <i>n.</i> oppoſition	ap opb thegm, ap' o them, <i>n.</i> a remarkable ſaying
an' ti type, <i>n.</i> that which is repreſented by the type	ap' o plex ſ, <i>n.</i> a ſudden loſs of all ſenſation
anx' ious, <i>a.</i> much concerned, full of (uneasineſs)	a poſ' ta cſ, <i>n.</i> a falling from the truth
anx i' e tſ, <i>n.</i> great care,	

and live ; for I fear God. Let one of your brethren be bound in priſon ; and go you, carry corn for the famine of your houſes, and bring your youngſt brother unto me ; ſo ſhall your words be verified, and ye ſhall not die.

And they ſaid one to another, We are verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us, and we would not hear ; therefore is this diſtreſs come upon us. And they knew not that Joſeph underſtood them, for he ſpake unto them by an interpreter.

And Joſeph turned himſelf about from them and wept ; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Then he commanded to fill their ſacks with corn, to reſtore every man's money into his ſack, and to give them proviſion for the way.

And they returned unto Jacob their father, in the land of Canaan, and told him all that had befallen them. And their father ſaid unto them, Me ye have bereaved of my children. Joſeph is not, and Simeon is not, and ye will take Benjamin away alſo.

a pos' ta tize, <i>v.</i> to forsake one's religion	ap pel la' tion, <i>n.</i> name, title
a pos' tle, <i>n.</i> a person sent to preach the gospel	ap pend' age, <i>n.</i> an addition
ap pâl', <i>v.</i> to frighten	ap pen' dix, additional ob- servations
ap pa ra' tus, <i>n.</i> tools, fur- niture (dent	ap per tain', <i>v.</i> to belong to
ap pa' rent, <i>a.</i> plain, evi-	ap plaud', <i>v.</i> to praise, to give expressed
ap pa ri' tion, ap pa risb' un, <i>n.</i> an appearance, ghost	ap plause', <i>n.</i> praise loudly
ap pēach', <i>v.</i> to accuse, to blame (other for justice	ap' pli ca ble, <i>a.</i> suitable, proper (use, to study
ap peal', <i>v.</i> to refer to an-	ap ply', <i>v.</i> to put to certain
ap pease', <i>v.</i> to quiet, pacify	ap po si' tion, ap po zish' un, <i>n.</i> a putting near to, ad- dition
ap pel' lant, <i>n.</i> one who appeals	ap prai' se', <i>v.</i> to value, or set a price on any thing

But my son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him in the way in which you go, then shall you bring down my grey hairs with sorrow to the grave.

SECTION XVI.

The same Story continued.

BUT the famine continued sore in the land; and when they had eaten up the corn, which they had brought out of Egypt, Jacob said unto his sons, Go again, and buy us food: And if it must be so, now take also your brother Benjamin, arise and go unto the man.

And they brought presents unto Joseph, and bowed themselves to him to the earth. And he asked them of their welfare; and said, Is your father well? Is he alive? And when he saw his brother Benjamin, his bowels yearned towards him; and he sought where to weep, and he entered into his chamber and wept there.

ap pre' ciate, <i>v.</i> to raise the value of any thing	ap pro pri a' tion, <i>n.</i> applica- tion to some particular use, or meaning
ap pre cia' tion, <i>n.</i> an in- creasing in value	ap prove, ap proove', <i>v.</i> to like or allow of
ap pre hend', <i>v.</i> to lay hold on, understand, to fear	ap prox' i mate, <i>v.</i> to come near to (dency
ap pre hen' sion, <i>n.</i> quickness of understanding, fear	ap' ti tude, <i>n.</i> fitness, ten-
ap pre hen' sive, <i>a.</i> sensible, fearful	apt' ly, <i>a.</i> fitly, properly, readily
ap prōch', <i>v.</i> to draw near	a quat' ic, <i>a.</i> growing or liv- ing in the water
ap pro ba' tion, <i>n.</i> the ap- proving of a thing	a' que duct, <i>n.</i> a conveyance for water (water
ap pro' pri ate, <i>v.</i> to set apart, to apply	a' que ous, <i>a.</i> watery, like

And he washed his face, and went out and refrained himself, and said, set on bread. And he took and sent messes unto them, from before him; but Benjamin's mess was five times as much as any of theirs. And they drank and were merry with him.

Then he commanded the steward of his house, say-
ing, Fill the mens' sacks with food, and put every
man's money in his sack's mouth; and put my cup,
the silver cup, into the sack's mouth of the youngest.
And he did according to the word that Joseph had
spoken.

As soon as the morning was light, the men were
sent away. But Joseph commanded his steward to
follow them, to search their sacks, and bring them
back. And when Judah and his brethren were re-
turned into the city, Joseph said unto them, What
deed is this that you have done? The man, in whose
hands the cup is found, shall be my servant; and as
for you, get you in peace to your father.

But Judah said, our father will surely die, if he
seeth that the lad is not with us; and we shall bring
down the grey hairs of thy servant, our father, with
sorrow to the grave. For thy servant became surety
for the lad unto my father, saying, if I bring him not

ar' a ble, <i>s.</i> fit for tillage	ar' dor, <i>n.</i> heat, zeal, desire
ar' bi ter, <i>n.</i> one chosen to settle a dispute	ar' du ous, <i>s.</i> difficult, hard to do
ar' bi tra rŷ, <i>s.</i> absolute; unlimited	a' re a, <i>n.</i> an open space, the surface contained between any lines or boundaries
ar' bi trate, <i>v.</i> to determine, to judge of, to settle	ar' gue, <i>v.</i> to reason, dispute
ar' bor, <i>n.</i> a shady seat, a bower (of building	ar' is to crät' ic al, <i>s.</i> relating to
arch' i tec ture, <i>n.</i> the art	ar' is toc' ra cŷ, <i>n.</i> a government by nobles
ar chives, ar' cheevz, <i>n.</i> a place of records	ar' räign', <i>v.</i> to set in order, to accuse
arc' tic, <i>s.</i> northern	ar' rant, <i>s.</i> very bad, wicked
ar' dent, <i>s.</i> zealous, affectionate	

again unto thee, then I shall bear the blame unto my father forever.

Now, therefore, I pray thee, let thy servant abide instead of the lad, a bond man to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad not with me? left, peradventure, I see the evil that shall come on my father.

Then Joseph could not refrain himself before all them that stood by him; and he cried, cause every man to go out from me: and there stood no man with him, whilst Joseph made himself known to his brethren.

And he wept aloud, and said unto his brethren, I am Joseph! doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

And Joseph said unto his brethren, Come near to me I pray you; and they came near: and he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life.

Haste you, and go up to my father, and say unto him, Thus said thy son Joseph, God hath made me

ar rîy', *v.* to put in order
 ar rêar', *n.* part of a debt
 unpaid
 ar rêh', *v.* to seize, to stop
 ar rive', *v.* to come to any
 place (place
 ar ri' val, *n.* coming to a
 ar' ro gance, *n.* } pride, tak-
 ar' ro gan cÿ, *n.* } ing much
 upon one's self
 ar' ro gant, *a.* haughty,
 self-conceited (justly
 ar' ro gate, *v.* to claim un-
 ar se nic, *n.* a poisonous
 mineral

ar tic' u late, *v.* to utter
 words distinctly; *a.* dis-
 tinct (deceit
 ar ti fice, *n.* a trick, fraud,
 ar ti fi cial, ar ti fîsh' al, *a.*
 made by art, not real
 af cend', *v.* to go up, ad-
 vance (ing
 af cend' ant, *a.* overpower-
 af cend' en cÿ, *n.* influence,
 power (cending
 af cen' sion, *n.* the act of af-
 af cent', *n.* the rising of a
 hill (tain, to fix
 af cer tain', *v.* to make cer-

governor of all Egypt; come down unto me and tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me; and there will I nourish thee, lest thou, and thy household come to poverty.

And behold your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And you shall tell my father of all my glory in Egypt, and of all that you have seen; and ye shall haste, and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And Joseph gave them waggons, and provision for the way. And they went up out of the land of Egypt, unto Jacob their father; and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt.

And when Jacob saw the waggons which Joseph had sent to carry him, his spirit revived: and he said, it is enough, my son is yet alive; I will go and see him before I die.

af crite', <i>v.</i> to impute, to assign (of a plant)	af sal' sin, <i>n.</i> a murderer
af par' a gus, <i>n.</i> the name	af sal' sin ate, <i>v.</i> to murder
af' pect, <i>n.</i> a look, appearance	af fault', <i>v.</i> to attack, to invade (make a trial)
af per' i tŷ, <i>n.</i> roughness	af fŷy', <i>v.</i> to examine, to
af pŷrse', <i>v.</i> to blame, to speak evil of (der	af sem' blage, <i>n.</i> a collection of things
af pŷr' sion, <i>n.</i> censure	af sem' ble, <i>v.</i> to bring, or meet together
af' pe rate, <i>v.</i> to pronounce full (nunciation)	af sŷrt', <i>v.</i> to affirm, maintain (serting)
af pi ra' tion, <i>n.</i> a full pro-	af sŷr' tion, <i>n.</i> the act of as-
af pire', <i>v.</i> to aim at, desire earnestly	af si du' i tŷ, <i>n.</i> diligence, care (careful)
af sal', <i>v.</i> to attack	af sid' u ous, <i>a.</i> diligent

And Joseph made ready his charriot, and went to meet his father, to Goshen; and presenting himself unto him, he fell on his neck, and wept on his neck a good while. And Joseph gave his father and his brethren a possession in the land of Egypt, in the best of the land; and nourished them with bread according to their families.

SECTION XVII.

Daniel cast into the Den of Lions.

Daniel, when he was a young man, was led away into captivity; where, in the midst of a corrupt and idolatrous people, he preserved his innocence, and was highly distinguished for his piety and virtue.

IT pleased Darius the king to set over the kingdom an hundred and twenty princes; and over these, three presidents, of whom Daniel was first; that the princes might give account unto them, and the king should have no damage.

Then this Daniel was preferred above the presi-

af sign', <i>v.</i> to appoint, make over (ment, making over)	af tring' ent, <i>a.</i> a binding, drawing together
af sig nà tion, <i>n.</i> an appoint-	a fy' lum, <i>n.</i> a place of safety
af sig nee', <i>n.</i> one appointed to do business (a likeness)	a' the i/sm, <i>n.</i> the disbelief of a God (a God
af sim' i late, <i>v.</i> to bring to	a' the ist, <i>n.</i> one who denies
af so' ciate, <i>v.</i> to join in company; <i>n.</i> a companion	ath let' ic, <i>a.</i> strong and active
af suage, af swāje', <i>v.</i> to pacify, to ease (unjustly)	a thwārt', <i>pr.</i> across, thro'
af sume', <i>v.</i> to take, claim	at' mos phere, <i>n.</i> the surrounding air
af su rance, af shūre' anse, <i>n.</i> confidence, want of modesty (way	a tone', <i>v.</i> to satisfy, to make
af trāy, <i>a.</i> out of the right	a tone' ment, <i>n.</i> satisfaction
	a tro' cious, <i>a.</i> very wicked
	a tro ci tŷ, a trōl' i te, <i>n.</i>

dents and princes, because an excellent spirit was found in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel, concerning the kingdom; but they could find none, forasmuch as he was faithful, neither was there any error or fault found in him. Then they said, we shall not find any occasion against this Daniel, except it be concerning the law of his God.

Then they assembled together to the king, and said unto him, King Darius, live forever! We have consulted together, to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O King, he shall be cast into the den of lions. Then king Darius signed the writing and the decree.

Now when Daniel saw that the writing was signed, he went into his house, and kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then the presidents and princes assembled, and found Daniel praying and making supplication before his God.

Then they came near and spake before the king,

horrible wickedness	at tract', <i>v.</i> to draw to, to entice (ticing)
at tach', <i>v.</i> to seize, fix or join to	at trac' tive, <i>a.</i> inviting, en-
at tach' ment, <i>n.</i> a sticking or cleaving to, regard	at trac' tion, <i>n.</i> the power of drawing to
at tain', <i>v.</i> to gain, come to	at tri' tion, at trish' un, <i>n.</i> the act of rubbing, sorrow for sin
at tempt', <i>n.</i> a trial ; <i>v.</i> to try, to endeavor	a vail', <i>v.</i> to profit, assist
at ten' tive, <i>a.</i> careful	av' a rice, <i>n.</i> covetousness
at test', <i>v.</i> to certify, to witness	av a ri cious, av a rish' us, <i>a.</i> covetous, greedy
at tire', <i>n.</i> apparel ; <i>v.</i> to dress (tion)	anc' tion, <i>n.</i> sale to the highest bidder
at' ti tude, <i>n.</i> posture, ac-	

concerning the king's decree ; and said, That same Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree which thou hast signed, but maketh his petition three times a day.

When the king heard these words, he was sore displeased with himself, and set his heart on Daniel to deliver him ; and he labored till the going down of the sun to deliver him.

But these men said unto the king, Know, O king, that the laws of the Medes and Persians is, that no decree or statute which the king establisheth may be changed.

Then the king commanded, and they brought Daniel, and cast him into the den of lions ; and they laid a stone upon the mouth of the den. And the king said unto Daniel, Thy God, whom thou servest continually, he will deliver thee.

Then the king went to his palace, and passed the night fasting : neither were there instruments of music brought before him ; and his sleep went from him.

And the king arose very early in the morning, and went in haste unto the den of lions, and cried with a lamentable voice unto Daniel ; and said, O Daniel, servant of the living God, is thy God, whom thou

au da' cious, <i>a.</i> bold, impudent	av' e nue, <i>n.</i> entrance to any place, a walk
au da ci tŷ, au dās' i te, <i>n.</i> boldness, rashness	a vēr', <i>v.</i> to declare positively (portion)
au' di ble, <i>a.</i> that may be distinctly heard	av' er age, <i>n.</i> a mean proportion
au' di ence, <i>n.</i> hearing, persons collected to hear	a vērsē' <i>a.</i> unfavorable, contrary to (like)
au' dit, <i>n.</i> a final account	a vēr' sion, <i>n.</i> hatred, disfavour
au' dit or, <i>n.</i> a hearer, an examiner of accounts	a vērt', <i>v.</i> to turn away, keep off (add to)
au' di to rŷ, <i>n.</i> an assembly of hearers (vengeance)	aug ment', <i>v.</i> to increase,
a venge', <i>v.</i> to punish, re-	a vŷd' i tŷ, <i>n.</i> eagerness, greediness
	av' o cate, <i>v.</i> to call away

serveſt continually, able to deliver thee from the lions?

Then ſaid Daniel unto the king, O king, live forever! My God hath ſent his angel, and hath ſhut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and alſo before thee, O king, have I done no hurt.

Then was the king exceeding glad for him, and commanded that they ſhould take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, becauſe he believed in his God.

Then the king commanded, and they brought thoſe men, who had accused Daniel, and they caſt them into the den of lions; and the lions had the maſtery of them, and break their bones in pieces, as ſoon as they came to the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; peace be multiplied unto you; I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel; for he is the living God, and ſteadfaſt forever. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Perſian.

avoca'tion, <i>n.</i> the act of calling away	au ster' i ty, <i>n.</i> severity, cruelty
a void', <i>v.</i> to shun, to escape	au then' ti cate, <i>v.</i> to make
a vouch', <i>v.</i> to affirm, assert	au then' tic, <i>a.</i> well estab-
a vow', <i>v.</i> to declare confidently	lished by proof, genuine
au re' li a, <i>n.</i> the first change of an insect before it becomes a fly	au then ti ci ty, au then tiff- i te, <i>n.</i> authority, fact
au ro' ra, <i>n.</i> the morning	au thor' i ta tive, <i>a.</i> having authority (er
aus' pice, <i>n.</i> favor, influence	au' thori ze, <i>v.</i> to give pow-
aus pi cious, aus pish' us, <i>a.</i> favorable, happy, kind	au tum' nal, <i>a.</i> belonging to
au stere', <i>a.</i> severe, harsh	au' tum, <i>n.</i> the fall of the year (sitting, helping
	aux il' ia ry, <i>n.</i> helper; <i>a.</i> af-

SECTION XVIII.

Benevolence.

WHEN thou considerest thy wants, when thou beholdest thy imperfections, acknowledge his goodness, O child of humanity! who honored thee with reason; endued thee with speech; and placed thee in society, to receive and confer reciprocal helps, and mutual obligations.

Thy food, thy clothing, thy convenience of habitation; thy protection from the injuries, thy enjoyment of the comforts and the pleasures of life: all these thou owest to the assistance of others, and couldest not enjoy but in the bands of society. It is thy duty, therefore, to be kind, as it is thy interest that man should be friendly to thee.

Rejoice in the happiness and prosperity of thy neighbor. Open not thy ear to slander; the faults and the failings of men give pain to a benevolent heart. Desire to do good, and search out occasions for it; in removing the oppression of another, the virtuous mind relieves itself.

Shut not thy ears against the cries of the poor; nor harden thy heart against the calamities of the inno-

a wård', <i>v.</i> to give judgment; <i>n.</i> a sentence	baf' fir, <i>v.</i> to deceive, defeat
a ware', <i>a.</i> cautious, attentive; <i>v.</i> to take care (ly	bāgn' io, <i>n.</i> a house for bathing (arrests
aw ry', <i>ad.</i> askint, uneven-	bār' lif, <i>v.</i> an officer who
ax' iom, āks' yum, <i>n.</i> a self evident proposition	bal co' nŷ, <i>n.</i> a gallery on the outside of an house
ax' is, <i>n.</i> the line on which any thing revolves	bank' rupt, <i>n.</i> one unable to pay his debts (ard
ax' ure, āzh' ur, <i>a.</i> faint blue, sky colored	ban' ner, <i>n.</i> a flag, a stand-
Ba' al, <i>n.</i> the name of a Canaanitish idol (ard	ban' quet, <i>n.</i> a feast, entertainment
bac' cha nāl' ian, <i>n.</i> adrun-	bar' ba rous, <i>a.</i> full of
	bar bar' i tŷ, <i>n.</i> cruelty
	bard, <i>n.</i> a poet

cent. When the fatherless call upon thee, when the widow's heart is sunk, and she implores thy assistance with tears of sorrow; pity their affliction, and extend thy hand to those who have none to help them.

When thou seest the naked wanderer in the street, shivering with cold, and destitute of habitation, let bounty open thy heart; let the wings of charity shelter him from death, that thy own soul may live.

Whilst the poor man groans on the bed of sickness; whilst the unfortunate languish in the horrors of a dungeon; or the hoary head of age lifts up a feeble eye to thee for pity: how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes,

Economy of Human Life.

SECTION XIX.

Love between Brothers and Sisters.

YOU are the children of one father, provided for by his care; and the breast of one mother gave you suck. Let the bonds of affection, therefore, unite thee with thy brothers and sisters, that peace and happiness may dwell in thy father's house.

And when thou art separated in the world, remem-

bar' ra tor, <i>n.</i> a wrangler, an encourager of lawsuits	be hoof, <i>n.</i> profit, advan- tage (come
bar ri cade', <i>v.</i> to stop up, secure (fence	be hoove', <i>v.</i> to besit, to be-
bar' ri er, <i>n.</i> a boundary, de-	belles let' tres, bel let' r, <i>n.</i>
bar' rif ter, <i>n.</i> a counsellor at law	polite literature
bar' ter, <i>v.</i> to exchange one thing for another (blessed	bel li ge rent, bel lij' e rent, <i>a.</i> carrying on a war
be a tif' ic, <i>a.</i> making happy,	be mōan', <i>v.</i> to lament, to bewail (thy of
be at' i tude, <i>n.</i> blessedness	be nēath', <i>ad.</i> under, unwor-
be 'guile', <i>v.</i> to deceive, to cheat	ben e dic' tion, <i>n.</i> a blessing
be heft', <i>n.</i> a command	ben e fac' tion, <i>n.</i> a charita- ble gift (bestows favors
	ben e fac' tor, <i>n.</i> one who

ber the relation which binds you to love and unity;
and prefer not a stranger to thy own blood.

If thy brother is in adversity, assist him; if thy sis-
ter is in trouble, forsake her not. So shall the fortune
of thy father contribute to the support of his whole
race; and his care be continued to you all, in your
love to each other.

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SECTION XX.

Charity.

HAPPY is the man who has sown in his breast the
seeds of charity and love! From the fountain
of his heart rise rivers of goodness; and the streams
overflow for the benefit of mankind.

He assists the poor in their trouble; he rejoices in
promoting the welfare of all men. He does not harsh-
ly censure his neighbor; he believes not the tales of
envy and malevolence, nor repeats their slanders. He
forgives the injuries of men; he wipes them from
his remembrance; revenge and malice have no place
in his heart.

For evil he returns not evil: he hates not even his
enemies; but requites their injustice with friendly ad-

be nef' i cent, <i>a.</i> kind, full of	to rob	(treat
be nef' i cence, <i>n.</i> active goodness	be seech', <i>v.</i> to humbly en-	
ben e fi cial, ben e fi sh' yal, <i>a.</i> advantageous, useful	be siêge', <i>v.</i> to beset, to at-	
be nev' o lent, <i>a.</i> kind, full of (good will	tack closely	
be nev' o lence, <i>n.</i> kindness,	be' som, <i>n.</i> a broom	
be nign', <i>a.</i> kind, generous	be stow', <i>v.</i> to give, to lay out or up	
be nig' ni tŷ, <i>n.</i> kindness	be trôth', <i>v.</i> to give or re-	
be quēath', <i>v.</i> to leave by will	ceive a marriage promise	
be quēst', <i>n.</i> a gift by will	bev' e rage, <i>n.</i> drink, liquor in general	
be rēave', <i>v.</i> to deprive of,	bi' as, <i>n.</i> inclination, bent, weight on one side	
	bi en' ni al, <i>a.</i> continuing	

monition. The griefs and anxieties of men excite his compassion: he endeavors to allèviate the weight of their misfortunes; and the pleasure of success rewards his labor.

He calms the fury, he heals the quarrels of angry men; and prevents the mischiefs of strife and animosity. He promotes in his neighborhood peace and good will; and his name is repeated with praise and benedictions.

Economy of Human Life.

SECTION XXI.

A Story of three hospitable Children.

AT a small distance from a lone farm-house, in the midst of the country, a winding path, worn along the side of a deep dell, descends into a solitary valley.

On the left of this valley grows a tufted wood, which clothes the whole side; and on the opposite hill a green turf extends, like an immense curtain: in front, and at a distance, appear the bluish tops of mountains confounded with the horizon.

From the bottom of the dell and the neighboring

two years	(party	ship's rigging	(olent
big' ot, <i>n.</i> one devoted to a		bois' ter ous, <i>a.</i> stormy, vi-	
big' ot rý, <i>n.</i> blind zeal,		bo' re as, <i>n.</i> the north wind	
prejudice	(livès	bo tan' ic al, <i>a.</i> relating to	
bl og' ra phý, <i>n.</i> a history of		bot' a ný, <i>n.</i> the knowledge	
bi sect', <i>v.</i> to divide into two		of plants	(shake
parts		bran' dish, <i>v.</i> to wave, to	
bis sex' tile, <i>n.</i> leap year		brev' i tý, <i>n.</i> shortness	
blas pheme', <i>v.</i> to speak evil		bričf, <i>a.</i> short, concise	
of God	(er	brill' ian cý, <i>n.</i> brightness,	
blénd, <i>v.</i> to mingle togeth-		beauty	
blís, <i>n.</i> happiness		brill' iant, <i>a.</i> shining, bright	
boat swain, bō' son, <i>n.</i> one		bro' ker, <i>n.</i> a factor, dealer	
who has the charge of the		in cloths	

slopes, several springs burst forth, whose united waters form a rapid current, which darts through tufts of aromatic plants into a delightful meadow.

On the banks of this stream rise, here and there, bushes of flos, and crabs with their thorny stalks, clumps of alders and hales, whose leaves are nearly similar; stumps of willows, and those high poplars, whose long branches are continually agitated by the winds.

Attracted by the natural charms of this rustic spot, Louis, Paul, and Honorius frequently resorted, to employ themselves in those innocent sports, which form the delight of childhood.

One day when they had been so ardently engaged in building a little hut, in the bottom of the dale, that the sun, with which they had risen, began imperceptibly to conceal himself behind the mountains, they were suddenly surprized by the barking of a little dog.

They turned round, and saw a stranger, who advanced from the bottom of the meadow, by the little path which coasted the hill, leaning heavily on a long staff, with the countenance of a person much fatigued. He was clothed in a thread-bare garment of grey cloth, and carried a kind of knapsack on his back.

bru' tal, <i>a.</i> cruel, savage	cal' dron, <i>n.</i> a large kettle,
bru tal' i tŷ, <i>n.</i> savageness,	pot
inhumanity (drawers	ca li gin ous, ca lij' in us, <i>a.</i>
bu reau, bu rō', <i>n.</i> a chest of	dark, difficult, obscure
bur' ges, <i>n.</i> a citizen	cal lof' i tŷ, <i>n.</i> a hard swell-
bur' gla rŷ, <i>n.</i> the crime of	ing, thicknes (sensible
house-braking	cal' lous, <i>a.</i> hard, thick, in-
bur lesque, bur lěšk', <i>n.</i> ridi-	ca lum' ni ate, <i>v.</i> to accuse
cule, ridiculous language	falsely (slander
but' ler, <i>n.</i> a servant em-	cal' um nŷ, <i>n.</i> false charge,
ployed in furnishing the	ca nal', <i>n.</i> an artificial course
table (ceive	for water (strōy
Ca jōie', <i>v.</i> to flatter, to de-	can' cel, <i>v.</i> to blot out, de-
ca lam' i tŷ, <i>n.</i> misery, dis-	can' did, <i>a.</i> honest, sincere
treŷs (compute	can' di date, <i>n.</i> one who
cal' cu late, <i>v.</i> to reckon, to	seeks for a place

When he came up to the children, "My good little boys," says he, "cannot you tell me of some farm near here, where they would have the kindness to give me a night's lodging?"

"Ours," replied Louis, the eldest of the children, "is not far off, you may go thither with confidence. Our parents take pleasure in showing hospitality to all the poor passengers who ask for it."

"And do you know whether they are in want of a laborer?" said the stranger. "Yes," said Louis, "the herdsman who used to keep our cattle in this meadow, has quitted us within a few days. You would, perhaps, wish for that place?"

"It is not, indeed, that which I have been accustomed to fill," replied the stranger; "but there is none which I should not prefer to the humiliating necessity of begging my bread, without being able to procure it."

As he spoke these words, he seated himself on a stone by the brink of the stream; and taking up some water in the hollow of his hands, he drank it with avidity. "You seem very thirsty," said one of the children to him. "Alas!" replied the stranger, in a

can' dor, <i>n.</i> sweetness of temper, honesty	ability, power (whim
can' ni bal, <i>n.</i> a man eater	ca price, ka prese', <i>n.</i> fancy,
can' o pj, <i>n.</i> a covering spread over the head	ca pri cious, ca prish' us, <i>a.</i> fanciful, whimsical, odd
can' vaf, <i>n.</i> coarse cloth ; <i>v.</i> to examine	cap' tious, <i>a.</i> ensnaring, fretful (subdue
ca' pa ble, <i>a.</i> able, qualified	cap' ti vate, <i>v.</i> to charm,
ca pa bil' i tj, <i>n.</i> fitness, qualified state	cap u chin, cap u sheen', <i>n.</i> a friar, a woman's cloak
ca pa' cious, <i>a.</i> wide, large	car a vān' fa rj, <i>n.</i> an inn for travellefs in the East
ca pa ci tate, ka pāf' e tate, <i>v.</i> to enable, to qualify	car' di nal, <i>a.</i> principal, leading
ca pa ci tj, ka pāl' i te, <i>n.</i>	car' di nal-vir' tues, <i>n.</i>

half smothered voice, "I am still more hungry."

"Here," said the three children, with eagerness, "in this basket are the remains of our day's provision ; take what you please. Here is a piece of bread and two apples, and a bit of salt beef." But the poor man would only accept of the piece of bread, which he immediately began to devour, after he had given a portion to his little black dog.

Louis, Paul, and Honorius, who, in any other circumstance, would doubtless have been frightened at finding themselves alone, and in a retired place, at dusk, with a stranger so shabbily dressed, felt, however, no apprehensions from this man ; who with the exterior of poverty and wretchedness, had no frightful appearance.

He appeared a little advanced in age, and, through a thick beard, which blackened his countenance, and the neglected hair which covered his cheeks, an air of gentleness was distinguishable ; which is by no means common among beggars by profession.

The shades of night beginning to thicken in the valley, the children offered to conduct him to their father's farm. His services were willingly accepted by the farmer ; and the next morning he had the office of

prudence, temperance, justice, and fortitude	ca rouse', v. to drink hard, riot (floor or table
ca ress', v. to fondle, to make much of	car' pet, n. a covering for a carve, v. to cut wood, stone, or meat
ca' rious, a. rotten, putrified	cas cade', n. a water fall
car' nage, n. havoc, slaugh- ter	cash ier', cash eer', n. a cash keeper, also to disburse from office
car' nal, a. fleshly, lustful	cas' u al, a. arising from chance, accidental
car nal' i ty, n. fleshy, lust, lewdness (flesh	
car niv' o rous, a. eating on	

driving the herds into the meadow. Thither Louis, Paul, and Honorius, also repaired to continue their building. *The Monthly Preceptor.*

SECTION XXII.

Sloth contrasted with Industry.

THE Sloth, which is an animal of South-America, makes the most despicable appearance of all the animal race. Its fur is coarse, somewhat resembling dried grass; the tail is so short, as scarcely to be seen; and its eyes are dull and heavy.

It has four short feet, which are armed with three claws each; but though the feet are short, the legs are still shorter, and proceed from the body in such an oblique direction, that the soles of the feet seldom touch the ground.

This poor creature seldom changes his position but by constraint, and when impelled by the severe calls of hunger; and then it moves only one leg at a time, by scraping on the back of the claws along the surface, and wheeling the limb circularly about, yet still touching the ground, till at length it places its foot in a progressive position.

The other three limbs are brought about with the same difficulty, before the animal is capable of moving

ca' u al tŷ, <i>n.</i> accident, chance	cat e gor' ic al, <i>a.</i> absolute, positive (der of ideas)
cat' a logue, <i>n.</i> a list of names	cat' e go rŷ, <i>n.</i> a class, an or-
cat' a raſt, <i>n.</i> a steep fall of water (head	ca tha' tic, <i>n.</i> a purgative medicine (eral
ca ta' rŷ, <i>n.</i> a disease in the	cath' o lic, <i>a.</i> universal, gen-
ca ta' tro phe, <i>n.</i> a final event, unhappiness	cav' ern, <i>n.</i> a hollow place under ground
cat e 'chet' ic al, <i>a.</i> by ques- tion and answer	cav' il, <i>v.</i> to raise captious objections
cat e chism, kät' e kizm, <i>n.</i> questions and answers	cav' i tŷ, <i>n.</i> hollowneſs
	cau' tion, <i>v.</i> to give notice

his body; and in a manner so extremely slow, that, according to Goldsmith's account, it has been seen to advance forward not above three feet in an hour; and that a few paces are often the journey of a week.

It lives upon the leaves, fruit, and flowers of trees; and sometimes on the bark itself, when nothing else is left upon the tree for its subsistence. It requires a large share of food for its support; and therefore it generally strips a tree of all its verdure, before it is willing to leave it.

Although this animal is formed for climbing a tree with great pain and difficulty; yet it is utterly unable to descend like other animals; but is obliged, when it has stripped the tree of every thing that could serve it for food, to drop like a lifeless mass from the branches to the ground.

After remaining some time in a torpid state, from the shock received by the fall, it again prepares for a journey to some neighboring tree not far distant, to which it crawls so slowly, that one could scarcely perceive it move; and often baits on vegetables by the way.

All motions which it makes, seem to torture it; every step it takes, it sends forth a most plaintive, melancholy cry, which seems its chief defence: few quadrupeds appear willing to interrupt its progress, either

of danger	(ful	apt to	(blame
čau' tious, <i>a.</i> wary, watch-	cen sure, cěn' shur, <i>v.</i> to		
cease', <i>v.</i> to put a stop to,	cěn tre, sěn' ter, <i>n.</i> the		
leave off	middle	(over 100	
(resign	cen tu' ri on, <i>n.</i> an officer		
cěde, <i>v.</i> to yield or give up,	cěr' e mo ný, <i>n.</i> outward		
čel' e brate, <i>v.</i> to praise,	form		
extol	cěr' ti fy, <i>v.</i> to give certain		
ca leb' ri tý, <i>n.</i> fame, renown	information		
če ler' i tý, <i>n.</i> swiftness, speed	cef sa' tion, <i>n.</i> a stop		
če les' tial, ce lěf' tchal, <i>a.</i>	čěss' ion, <i>n.</i> a retreat, a		
heavenly	giving up	(ven	
ce lib' a cý, <i>n.</i> a single life	cha grin, sha green', <i>v.</i> to		
cen so' ri ous, <i>a.</i> severe,			

because its flesh is offensive, or they are terrified at its cries.

When at length they reach their destined tree, they mount it with much greater ease than when they moved upon the plain. They fall to with famished appetite, and, as before, destroy the very source that supplies them.

This strange creature, which seems to live a very wretched life, may serve as a just emblem of the slothful, who spend their time in doing nothing, or that which is worse than nothing, while they ought to be improving their time in virtue, and endeavoring for those comforts, which render mankind happy.

How different are the Comforts and Enjoyments of the industrious Beaver.

THESE creatures are found in the northern parts of America; from whence many thousands of their skins are annually exported into Europe. They vary in color and size. Those which are most valued, are black, with a deep fur; but the general color is of a light brown. Some have been found entirely white, others spotted; but these kind are very rare.

cham ois, shām' öý, <i>n.</i> a kind of goat	char' i ta ble, <i>a.</i> kind to the poor
cham paigñ. sham pāñe', <i>n.</i> a level open country	char' i tŷ, <i>n.</i> love, and good will towards all, gifts to the poor
*cha' os. <i>n.</i> confusion	char' ter, <i>n.</i> a privilege
*char' ac ter, <i>n.</i> a mark, letter, reputation	chaf tize', <i>v.</i> to chasten, to correct, to punish
*char ac ter iŷ' tic, <i>n.</i> a mark, sign, pointing out the true qualities	chāŷte, <i>a.</i> pure, not defiled
*char' ac ter ize, <i>v.</i> to give a character, to mark	chaf' ti tŷ, <i>n.</i> purity of the body (possession)
	chat' tel, <i>n.</i> any movable

Its ears are short, and almost hid in the fur; its nose is blunt, its tail broad and flat, nearly of an oval form, and covered with scales. Its fore feet are small, which supply the place of hands, as in the squirrel.

Its hind feet are large and strong, with membranes between each toe like the feet of geese. Its length from the nose to the end of the tail is about three feet, and it is near one foot high. Their teeth are like those of a rat or squirrel, but longer and stronger, and admirably adapted to cutting timber, or stripping bark; so which purposes they are much applied.

The history of these remarkable animals relates, that, in the warm season they assemble from different quarters, and form a company which sometimes consists of above two hundred.

The place of meeting is commonly the place where they intend to fix their abode; which is always by the side of some lake or river. If it be a lake in which the water is always upon a level, they accommodate their buildings without the trouble of erecting a dam.

But if it be a running stream, which is subject to floods and falls, they then divide into companies, and set about building a dam across the river, so that it forms a dead water in that part which lies up the stream.

The part of the stream over which this dam is usually built, is where it is most shallow, and where some great tree is found growing near its brink. This tree,

cher' ish, <i>v.</i> to nurse, to support (sound together)	ence of reckoning time
chime, <i>n.</i> agreement; <i>v.</i> to	cir cuit, sūr' ket, <i>n.</i> space,
'chi me' ra, <i>n.</i> a vain and	act of moving round
wild fancy	cir' cu lar, <i>a.</i> round like a
'chi mer' ic al, <i>a.</i> imaginary	circle
'cho rog' ra phŷ, <i>n.</i> a de-	cir' cu late, <i>v.</i> to pass, move
scription of places	in a circular manner
'christ' mafs, <i>n.</i> the 25th of	cir cum am' bi ent, <i>a.</i> sur-
'the 12th month, answer-	rounding, encompassing
ing to the day on which	cir cum' fer ence, <i>n.</i> a com-
Christ was born	pafs, the line of a circle
'chro nel' o gŷ, <i>n.</i> the sci-	cir cum ja' cent, <i>a.</i> lying
	round, bordering

they consider as proper for making a principal part of their dam; and altho' it is frequently found thicker than a man's body, yet they courageously set about gnawing it down.

Some of them are employed in cutting down smaller trees, and cutting them into pieces about five or six feet in length; which others roll down to the place intended, where they make holes in the mud for receiving the ends; and placing them upright, secure them in that position.

Another party is engaged in collecting pliant twigs, interweaving them with the piles, and thereby strengthening the work. Some collect large quantities of earth, stone, clay, and other solid materials, which they dispose of between, and on the upper side of the piles next the stream.

In this manner, they form a dam which is capable of sustaining a considerable weight of water, and is sometimes ten or twelve feet thick at the foundation; sloping gradually to the top on that side next the pond: the opposite side is erected perpendicular like our walls.

Having completed their dam, their next care is to erect their several apartments, which are either round or oval, and divided into two or three stories, one raised above the other; generally about eight feet high above the surface of the water. The first story lies

cir cum lo cu' tion, <i>n.</i> the use of indirect words	ci' ta tion, <i>n.</i> a summons, quotation
cir cum scribe', <i>v.</i> to confine within limits	civ' il ize, <i>v.</i> to make
cir' cum spect, <i>a.</i> cautious	civ' il, <i>a.</i> kind, obliging, polite
cir cum vent', <i>v.</i> to cheat	ci vil' ian, <i>n.</i> a doctor or professor of civil law
cir cum volve', <i>v.</i> to roll round	ci vil' i ty, <i>n.</i> kindness, good behavior
cir cum vo lu' tion, <i>n.</i> the act of rolling round	civ il i za' tion, <i>n.</i> the act of civilizing, refinement
cir' tern, <i>n.</i> a vessel to catch or hold water (castle	clāim, <i>n.</i> a demand, a title
cit' a del, <i>n.</i> a fortress,	clāim' or ous, <i>a.</i> noisy, trou-

below the level of the dam, and is for the most part full of water; the other two, above it.

If they find a little island contiguous to their reservoir, they fix their mansion there; which is then more solid, and not so frequently exposed to the overflowing of the water, in which they are not able to continue for any great length of time.

They make use of the same materials, and discover the same industry, and ingenuity, in erecting their lodges, as they did in constructing their dams. Their walls are perpendicular, and about two feet thick, which are arched on the inside like an oven. Each lodge is generally large enough to accommodate eight or ten beavers.

To complete the whole with surprising neatness, they mix some clay and dry grass together, and work it into a kind of mortar, with which, by the help of their tails, they plaister all their work, both within and without.

In each house there are two openings, one towards the water, at which the animal has access in case of surprise; the other towards the land, by which it goes out in quest of food.

They have a third opening much higher, contrived for the prevention of their being shut up and confined, when the frost and snow has closed up the apertures of the lower floors.

blesome	(hidden	cloy, <i>v.</i> to fill, to satisfy
clan' del' tine, <i>a.</i> secret,		cluf' ter, <i>n.</i> a bunch, a col-
clar' i fy, <i>v.</i> to make clear.		lection
or bright	(mercy	co ad' ju tant, <i>a.</i> assisting
clem' en cý, <i>n.</i> kindness,		co ad' ju tor, <i>n.</i> a fellow-
clem' ent, <i>a.</i> kind, merciful		helper
clér' ic al, <i>a.</i> relating to the		co ag' u late, <i>v.</i> to curdle,
clergy	(an attorney	to thicken, to run into
cli' ent, <i>n.</i> an employer of		clots (grow together
cli' max, <i>n.</i> gradation, a		co a lesee', <i>v.</i> to join or
rhetorical figure		co a li tion, ko al' ish' yun, <i>n.</i>
clois' ter, <i>n.</i> a place of relig-		union into one mass, or
ious retirement, a nunnery		body (used to die scarlet
clown' ish, <i>a.</i> uncivil, illbred		cõch' i nẽal, <i>n.</i> a fly or insect

Their provisions, in the winter season, consist, principally, of the wood of the birch, and some other trees, which they cut into short pieces, and deposit it, with great regularity, in the lower apartments, that it may steep in water. Thus by their industry and economy, they are enabled to pass the gloomy winter in ease and plenty.

These two American animals, when contrasted with each other, afford a most striking picture of the blessings of industry, and the penury and wretchedness of sloth.

Goldsmith.

SECTION XXIII.

Filial, and Fraternal Affection.

The Story of Bertrand, a poor Laborer, and his little Family.

BERTRAND was a poor honest laborer, who had six young children, whom he maintained with the utmost difficulty. A season of scarcity much increased the price of bread, and added greatly to his distresses. And although their food was of the coarsest kind, yet even of that, with all his exertions, he was not able to procure a sufficiency.

Finding himself reduced to extremity, he, at one

co er'ee, co ērs', <i>n.</i> to re- strain, to force	co gi ta'tion, coj e ta' shun, <i>n.</i> thought
co er'cion, ko ēr' shun, <i>n.</i> restraint, check	cog na' tion, <i>n.</i> kindred
co ġr cive, <i>a.</i> serving to re- strain or check, forcible	cog ni'tion, cog nish' un, <i>n.</i> knowledge
co e' val, <i>a.</i> of the same age	cog' ni za ble, <i>a.</i> proper to be tried
co ex'ist, co eg zist', <i>v.</i> to exist at the same time	cog' niz ance, judicial no- tice, knowledge
cof' fer, <i>n.</i> a chest, a treasure	co heir, ko āre', <i>n.</i> a joint heir with another
co' gen cġ, <i>n.</i> force, strength	co hēre', <i>v.</i> to stick togeth- er, agree
co' gent, <i>a.</i> forcible, con- vincing (think	
co gi'tate, cōj' e'tate, <i>v.</i> to	co he sion, co he' zhun, <i>n.</i> a

time, called his little family together, and, with tears in his eyes, and a heart overflowing with grief, said to them, My "sweet children, bread is now so extrava-
gantly dear, that I find all my efforts to support you
ineffectual.

My whole day's labor is hardly sufficient to purchase
this piece of bread which you see in my hand; it must,
therefore, be divided among you; and you must be
contented with the little, which my industry can pro-
cure you. Though it will not be sufficient to satisfy
your appetites, yet it will keep you from perishing with
hunger."

Sorrow and tears interrupted his words, and he
could say no more; but lifted up his hands and eyes
towards heaven. His children wept in silence, and,
young as they were, their little hearts seemed to feel
more for their father than for themselves.

He then divided the small portion of bread into sev-
en equal shares; one of which he kept for himself, and
gave to the children each their lot. But one of them,
named Harry, refused his share, telling his father he
could not eat, pretending to be sick.

"What is the matter with you, my dear child?" said
his father, taking him up in his arms. "I am very
sick, replied Harry, and should be glad to go to sleep."

of union (gether	deceitful agreement
ive, <i>a.</i> sticking to-	col lu' sive, <i>a.</i> deceitful
side'; <i>v.</i> to agree with	com bine', <i>v.</i> to join togeth-
i dent, <i>a.</i> agreeing	er, to agree
(a kitchen sieve	com bus' ti ble, <i>a.</i> that will
der, kul' in dur, <i>n.</i>	easily take fire or burn
'), <i>v.</i> to compare, to	com bus' tion, com büst'-
ine	chun, <i>n.</i> burning, confu-
tion, <i>n.</i> a repast,	sion
), comparison	come', ly, <i>a.</i> graceful, decent
gue, col lēg', <i>n.</i> a	com mem' o rate, <i>v.</i> to pre-
ner; <i>v.</i> to unite with	serve the memory of some
ion, col līzh' yun, <i>n.</i>	action
act of striking to-	com mence', <i>v.</i> to begin, to
er	make a beginning
sion, col lū' zhun, <i>n.</i>	com mend', <i>v.</i> to praise, to

ther then carried him to bed, and took his leave
with a tender kiss.

The next morning the honest man, deeply affected
by sorrow, went to a physician, and entreated him,
in courtesy, to come and see his poor boy.—The hu-
man physician readily consented to go, though he was
the indigent laborer was not able to reward him
his visit.

On his arrival there, he discovered no particular
symptoms of illness; though the boy was evidently in
a low and languishing state. He told him he
would send him a cordial draught; but Harry desired
he could forbear sending him any thing, as he could
do him no good.

The doctor appeared a little displeased at Harry's be-
havior, and insisted on knowing what his disorder was;
threatening, that if he did not tell him immediately,
he would go and acquaint his father with his obstinacy.
The poor boy earnestly entreated him to say noth-
ing about it to his father; which still more increased
the doctor's desire to understand the cause of the com-
plaint. At last, Harry finding the doctor resolute,

recommend	send to prison, to do a
com mend a' tion, <i>n.</i> praise	fault
com mend' a to ry, <i>a.</i> con-	com mo' di ous, <i>a.</i> fit,
taining praise	suitable
com' ment, <i>v.</i> to explain ;	com' mon al ty, <i>n.</i> the body
<i>n.</i> an explanation (sic	of the people
com' merce, <i>n.</i> trade, traf-	com' mon weal th, <i>n.</i> a gov-
com mēr' cial, <i>a.</i> relating to	ernment in which the
trade	people bear rule
com mis' e rate, <i>v.</i> to pity	com mo' tion, <i>n.</i> tumult
com mis' sion, com mis' sion,	com mune', <i>v.</i> to converse,
<i>n.</i> a warrant of office ;	to examine
<i>v.</i> to empower	com mu' ni cate, <i>v.</i> to im-
com mit', <i>v.</i> to intrust, to	part, to reveal

desired that his brothers and sisters might leave the room, and he would acquaint him with every particular.

When the children were withdrawn, "Alas, said Harry, in this season of scarcity, my dear father is unable to earn bread enough to feed us. What little he can procure, he divides equally among us, reserving to himself the smallest part.

"To see my dear brothers and sisters suffer hunger, is more than I can bear ; and, as I am the eldest, and stronger than they, I have therefore not eaten any myself, but have divided my share among them. It is on this account that I pretend to be sick, and unable to eat. I desire, however, that this information may be kept secret from my father."

The physician, wiping away a tear, which started involuntarily from his eye, asked the boy if he were not then hungry. He acknowledgd indeed that he was ; but said that did not give him so much affliction, as to see the distresses of his family.

"But my good lad, said the doctor, if you do not take some nourishment you will die." I am indifferent about that, replied Harry, since my father will then have one mouth less to feed ; and I shall go to rest, where I will pray God to assist my dear father, and my little brothers and sisters.

com mūn' iōn, <i>n.</i> union of fellowship	com pen' sate, <i>v.</i> to reward, to make (faction
com mu' ni tī, <i>n.</i> a society, a common possession	com pen sa' tion, <i>n.</i> satis-
com pāre', <i>v.</i> to liken, to examine	com' pe tence, <i>n.</i> } suffici-
com par' a tive, <i>a.</i> capable of	com' pe ten cī, <i>n.</i> } ency
com par' i son, <i>n.</i> likeness, estimate (feeling	com' pe tent, <i>a.</i> fit, suitable
com pas' sion, <i>n.</i> pity, tender	com pe ti tion, com pe tish'- un, <i>n.</i> strife, contest
com pas' sion ate, <i>a.</i> pitiful, tender	com pet' i tor, <i>n.</i> a rival, foe
com pat' i ble, <i>a.</i> consistent	com pile', <i>v.</i> to collect and write from authors
com pen' di ous, <i>a.</i> short, brief (ment	com pla' cen cī, <i>n.</i> pleasure, civility
com pen' di um, <i>n.</i> abridg-	com' plai sance, <i>n.</i> civility, obliging behavior
	com plete', <i>a.</i> perfect, full ;

What heart could avoid being touched with pity and admiration, at the relation of such facts?—The physician hastened home, and ordered one of his servants to load himself with refreshments of every kind. He then returned to the relief of poor Harry, and his hungry brothers and sisters.

He made them all sit down at the table, and eat untill they were perfectly satisfied.—What could be a more pleasing scene, than that which the generous physician then beheld! six little innocent creatures, smiling over the bounty of their humane friend.

The doctor, on his departure, desired Harry to be under no uneasiness, as he should take care to procure them a supply of whatever might be necessary. He faithfully performed his promise, and they had daily cause of rejoicing at his benevolence.

The doctor's generosity was imitated by many persons to whom he related the affecting scene. From some they received provisions, from some money, and from others, clothes and linen. So that, in a short time, this little family, which was but lately in want of every thing, became possessed of plenty. *Berquin.*

<i>v.</i> to finish	(end	com po sure, com po' zhur,
com ple' tion, <i>n.</i> fulfilling,	<i>n.</i> calmness	
com' plex, <i>a.</i> made of many	com pre hend', <i>v.</i> to under-	
parts	stand, to contain	
com plex' ion, <i>n.</i> color of	com pre hen' sion, <i>n.</i> capa-	
com' pli cate, <i>v.</i> to entan-	city, understanding	
gle; <i>a.</i> compounded of	com pres' s', <i>v.</i> to press, to	
many parts	squeeze	(contain
com ply', <i>v.</i> to yield to	com pri' s', <i>v.</i> to take in,	
com po' nent, <i>a.</i> forming,	com' pro mise, <i>v.</i> to settle	
composing	a difference, to agree	
com port', <i>v.</i> to agree, to	comp trôl ler, kon trôle' ler,	
com pose', <i>v.</i> to put togeth-	<i>n.</i> a director, overseer	
er, to quiet	com pul' sive, <i>a.</i> forcible	
com po si tion, com po zish'-	com pul' sion, <i>n.</i> act of com-	
un, <i>n.</i> a mixture, a writ-	pulling, force	(sorrow
ten work	com punc' tive, <i>a.</i> causing	

SECTION XXIV.

Cruelty to Insects condemned.

A Certain youth indulged himself in the cruel entertainment of torturing and killing flies. He tore off their wings and legs, and then watched, with pleasure, their feeble efforts to escape from him. Sometimes he collected a number of them together, and crushed them at once to death; glorying like many a hero, in the devastation he committed.

His tutor remonstrated with him, in vain, on this barbarous conduct. He could not persuade him to believe that flies are capable of pain, and have a right, no less than ourselves, to life, liberty, and enjoyment. The signs of agony, which when tormented, they express, by the quick and various contortions of their bodies, he neither understood, nor would attend to.

The tutor had a microscope; and he desired his pupil, one day, to examine a most beautiful and surprising animal. "Mark" said he, "how it is studded from head to tail with black and silver color, and its body all over beset with the most curious bristles!"

com pute', <i>v.</i> to calculate, to reckon	con cil' i ate, <i>v.</i> to gain, to reconcile
con' cave, <i>a.</i> hollow on the inside (secret	con cil' i a to rŷ, <i>a.</i> tending to reconcile
con cēal', <i>v.</i> to hide, to keep	con cise', <i>a.</i> short, brief
con cēde', <i>v.</i> to admit, to gain	con clude', <i>v.</i> to finish, de- termine
con cēit', <i>n.</i> fancy, idea	con clu sion, con klu' zhun, <i>n.</i> a close, end, conse- quence
con cēit' ed, <i>a.</i> imagined, proud, vain	con com' i tant, <i>n.</i> a com- panion ; <i>a.</i> joined with
con cēive', <i>v.</i> to think, to understand	con' course, <i>n.</i> persons af- sembled
con ces' sion, <i>n.</i> a thing yielded, granted	

The head contains the most lively eyes, encircled with silver hairs ; and the trunk consists of two parts, which fold over each other. The whole body is ornamented with plumes and decorations, which surpass all the luxuries of dress, in the courts of the greatest princes.

Pleased and astonished with what he saw, the youth was impatient to know the name and properties of this wonderful animal. It was withdrawn from the magnifier ; and when offered to his naked eyes, proved to be a poor fly, which had been the victim of his wanted cruelty.

Percival.

SECTION XXV.

Gratitude.

AS the branches of a tree return their sap to the root, from whence it arose ; as a river pours its streams to the sea, whence its spring was supplied ; so the heart of a grateful man delights in returning a benefit received. He acknowledges his obligation with cheerfulness ; he looks on his benefactor with love and esteem. And, if to return it be not in his power, he cherishes the remembrance of it through life.

H

con crete', <i>v.</i> to unite into one mass	another's loss (moje
con' duit, <i>n.</i> a water spout	con dūce', <i>v.</i> to help, pro-
con cre' tion, <i>n.</i> union of parts	con du' cive, <i>a.</i> promoting, assisting
(opinion	con fec' tion, <i>n.</i> a sweet-
con cur', <i>v.</i> to agree in one	con fed' e rate, <i>a.</i> united in a
con cur' rence, <i>n.</i> union, help	con fed' e ra cý, <i>n.</i> a league
con demn, <i>v.</i> to pass sen-	con fēr', <i>v.</i> to bestow, to
tence, to blame	discourse with
con dēnsē', <i>a.</i> close, thick ;	con' fer ence, <i>n.</i> a discourse
<i>v.</i> to make or grow thick	con fess', <i>v.</i> to acknowledge
con de scēnd', <i>v.</i> to yield to, consent	con fide', <i>v.</i> to trust fully in
con dign', <i>a.</i> deserved, just	con' fi dent, <i>a.</i> positive, impudent
con dole', <i>v.</i> to lament with	(tain
con do' lence, <i>n.</i> grief for	con firm', <i>v.</i> to make cer-
	con firm a' tion, <i>n.</i> evidence,

The hand of the generous man is like the clouds of heaven, which drop upon the earth, fruits, herbage, and flowers ; but the heart of the ungrateful is like a desert of sand, which swallows with greediness the showers that fall, buries them in its bosom, and produces nothing.

The grateful mind envies not his benefactor, nor strives to conceal the benefit he has conferred. Tho' to oblige is better than to be obliged ; though the act of generosity commands admiration ; yet the humility of gratitude touches the heart, and is amiable in the sight both of God and man.

Economy of Human Life.

Health.

WHO is she that with graceful steps, and with a lively air, trips over yonder plain ? The rose blushes on her cheeks, the sweetness of the morning breaths from her lips ; joy, tempered with innocence and modesty, sparkles in her eyes ; and the cheerfulness of her heart appears in all her movements.

proof (private property
 con fil' cate, *v.* to seize on
 con fla gra' tion, *n.* a general fire
 con' flu ence, *n.* a flowing together, a multitude
 con' flu ent, *a.* running into one another
 con fôrm', *v.* to comply, suit
 con fôrm' i tÿ, *n.* compliance with, likeness (mix
 con fûs'e', *v.* to disorder, to
 con fu' sion, *n.* disorder, hurry (error
 con fute', *v.* to prove in an
 con gēal, *v.* to freeze

con ge' ni al, *a.* partaking of the same nature (joy
 con grat' u late, *v.* to wish
 con gru' i tÿ, *n.* fitness (ent
 con' gru ous, *a.* fit consist-
 con jec' ture, *v.* to guess
 con' ju gal, *a.* belonging to marriage
 con junc' tion, *n.* union
 con junc' ture, *n.* a critical time (fault
 con nîve, *v.* to wink at a
 con nois seûr', *n.* a critic
 con nu' bi al, *a.* relating to marriage (by blood
 con san guin' i tÿ, *n.* relation

Her name is Health: she is the daughter of Exercise and Temperance. Their sons inhabit the mountains and the plain. They are brave, active, and lively, and partake of all the beauties and virtues of their sister. Vigor strings their nerves, strength dwells in their bones, and labor is their delight all the day long. The employments of their father excite their appetites; and the repast of their mother refresh them.

To combat the passions is their delight; to conquer evil habits, their glory. Their pleasures are moderate, and therefore they endure; their repose is short, but sound and undisturbed. Their blood is pure; their minds are serene; and the physician does not find the way to their habitations.

Economy of Human Life.

SECTION XXVI.

Ingenuity and Industry rewarded.

A Rich husbandman had two sons, the one exactly a year older than the other. The very day the second was born, he set in the entrance of his orchard,

con' scious, *a.* inwardly per-
suaded
con sci en' tious, *a.* scrupu-
lous, exact, honest
con' se crate, *v.* to devote,
make sacred
con' se quence, *n.* what nat-
urally follows
con se quen' tial, *a.* follow-
ing naturally, conclusive
con' se rve, *n.* sweetmeat,
preserved fruit (to trust
con sign', *v.* to make over,
con sôl' a to rj, *a.* tending

to give comfort or ease
con sole', *v.* to cheer, to give
con so la' tion, *n.* comfort
con sol' i date, *v.* to harden,
to make two bodies one
con' so nant, *a.* agreeable,
consistent
con' sort, *n.* a companion
con spic' u ous, *a.* easy to
be seen (gether
con spire', *v.* to agree to-
con spir' a cý, *n.* a plot
con ster na' tion, *n.* aston-
ishment, fear

two young apple-trees of equal size, which he cultivated with the same care, and which grew so equally, that it was difficult to discover any difference between them.

When his children were capable of handling garden tools, he took them, one fine morning in spring, to see these two trees, which he had planted for them, and called after their names: and when they had sufficiently admired their growth, and the number of blossoms that covered them, he said, "My dear children I give you these trees: you see they are in good condition. They will thrive as much by your care, as they will decline by your negligence; and their fruit will reward you in proportion to your labor."

The youngest, named Edmund, was industrious and attentive. He busied himself in clearing the tree of noxious insects; and he propped up its stem to prevent its taking a wrong bent. He loosened the earth about it, that the warmth of the sun, and the moisture of the dews, might cherish the roots. Perhaps his mother had not tended him more carefully in his infancy, than he tended his young apple-tree.

His brother, Moses, did not imitate his example. He spent a great deal of time on a mount that was near, throwing stones at the passengers in the road. He went among all the bad boys in the neighborhood

con stit' uent, <i>a.</i> essential, composing (appoint	con ta' gion, con taje' un, <i>n.</i> infection, pestilence
con' sti tute, <i>v.</i> to make, to	con ta' gious, con taje' us, <i>a.</i> infectious (corrupt
con strāin, <i>v.</i> to force, to compel	con tam' i nate, <i>v.</i> to defile,
con stringe', <i>v.</i> to bind	con temn', <i>v.</i> to despise
con struct', <i>v.</i> to build, to form	con tem' plate, <i>v.</i> to study, to think seriously
con' stitue, <i>v.</i> to explain	con tem' po ra rj, <i>n.</i> } living
con sult', <i>v.</i> to ask advice, to plan	co tem' po ra rj, <i>n.</i> } in the same age or time
con sume', <i>v.</i> to waste away	con tempt', <i>n.</i> scorn
con sum' mate, <i>a.</i> complete	con tempt' i ble, <i>a.</i> deserv-
con' tact, <i>n.</i> touch, close union	ing contempt, base con tempt' u ous, <i>a.</i> scorn-

to box with them ; so that he was often seen with broken shins and black eyes, from the kicks and blows he received in his quarrels.

In short, he neglected his tree so far, that he never thought of it, till one day in Autumn, he, by chance, saw Edmund's tree so full of apples streaked with purple and gold, that had it not been for the props which supported its branches, the weight of its fruit must have bent it to the ground.

Struck with the sight of so fine a tree, he hastened to his own, hoping to find as large a crop upon it ; but, to his great surprise, he saw scarcely any thing except branches covered with moss, and a few yellow withered leaves.

Full of passion and jealousy, he ran to his father, and said ; " What sort of a tree is that which you have given me ? It is as dry as a broomstick ; and I shall not have ten apples on it. My brother you have used better : bid him at least, share his apples with me."—

" Share with you !" said his father ; " so the industrious must lose his labor, to feed the idle ! be satisfied with your lot : it is the effect of your negligence ; and do not think to accuse me with injustice, when you see your brother's rich crop. Your tree was as fruit-

ful, proud	rupted connexion (ture
con tend', <i>v.</i> to strive with	con tōrt', <i>v.</i> to twist, to tor-
con ten' tious, <i>a.</i> quarrel-	con tor' tion, <i>n.</i> a twist
some	con tra ri' e tŷ, <i>n.</i> opposi-
con' text, <i>n.</i> the series or	tion (assist
order of a discourse	con trib' ute, <i>v.</i> to give, to
con ti gu' i tŷ, <i>n.</i> close situa-	con' trite, <i>a.</i> very sorrowful
tion, actual contact	from a sense of guilt
con tig' u ous, <i>a.</i> very near,	con tri tion, con trīsh' un, <i>a.</i>
touching	real sorrow for sin
con' ti nence, <i>n.</i> } chastity,	con trōl', <i>n.</i> power ; <i>v.</i> to
con' ti nen cŷ, <i>n.</i> } mode-	govern (quarrel
ration	con' tro ver sŷ, <i>n.</i> dispute,
con tin' gent, <i>a.</i> accidental	con' tro vērt, <i>v.</i> to dispute,
con ti nu' i tŷ, <i>n.</i> uninter-	to debate

ful, and in as good order as his ; it bore as many blossoms, and grew in the same soil, only it was not fostered with the same care.

Edmund has kept his tree clear of hurtful insects ; but you have suffered them to eat up yours in its blossom. As I do not choose to let any thing which Divine Providence has committed to my care, go to ruin, I shall take this tree from you, and call it no more by your name.

It must be under your brother's cultivation, before it can recover itself ; and from this time, both it, and the fruit it may bear, are his property. You may, if you will, go into my nursery, and look for another ; and rear it, to make amends for your fault : but if you neglect it, that too shall be given to your brother, for assisting me in my labor.

Moses felt the justice of his father's sentence, and the wisdom of the design. He therefore went immediately into the nursery, and chose one of the most thriving apple-trees he could find. Edmund assisted him with his advice in rearing it ; and Moses embraced every occasion of paying attention to it.

He was now never out of humor with his comrades, and still less with himself ; for he applied

con tu ma' cious, <i>a.</i> obsti-	to send, make over
con tu me' li ous, <i>a.</i> re-	con vince', <i>v.</i> to make one
proachful, abusive	sensible (defence
con véné', <i>v.</i> to call togeth-	con' voy, <i>n.</i> attendance for
er, to assemble	con vulse', <i>v.</i> to give violent
con ven' ient, <i>a.</i> fit, proper	motion (one end
con' vent, <i>n.</i> a religious	co op' e rate, <i>v.</i> to labor for
house, a nunnery (bly	co' pe ous, <i>a.</i> plentiful
con ven' tion, <i>n.</i> an assem-	côr' ban, <i>n.</i> a gift, alms
con vërge', <i>v.</i> to tend or	côrd' age, <i>n.</i> ropes of a ship
incline to one point	côr' di al, <i>n.</i> a comforting
con' vex, <i>a.</i> rising in a cir-	medicine; <i>a.</i> sincere, re-
cular form	viving (affection, love
con vey, con vâ', <i>v.</i> to carry,	cor di al' i ty, <i>n.</i> sincerity,

cheerfully to work : and in Autumn he had the pleasure of seeing his tree fully answer his hopes. Thus, he had the double advantage of enriching himself with a splendid crop of fruit ; and, at the same time, of subduing the vicious habits he had contracted.

His father was so well pleased with this change, that the following year, he divided the produce of a small orchard between him and his brother. *Berquin.*

SECTION XXVII.

Of the Laplanders and their Rein-Deer.

OF all the animals of the deer kind, the Rein-Deer is the most extraordinary, and the most useful. It is a native of the icy regions of the north : and though many attempts have been made to accustom it to a more southern climate, it shortly feels the influence of the change, and, in a few months, declines and dies.

Nature seems to have adapted it entirely to answer the necessities of that hardy race of mankind, that live near the pole. From it alone, the natives of Lapland, and Greenland, supply most of their wants. It answers the purpose of a horse, to convey them,

affection, love	ment, fitness, intercourse
cōr' o ner, <i>n.</i> a civil officer, whose duty is to inquire into the cause of any vi- olent death	cor respond' ent, <i>a.</i> suitable, answerable, proper
cōr' po ral, <i>a.</i> bodily (dy	cor rob' o rate, <i>v.</i> to strengthen
cor po' re al, <i>a.</i> having a bo-	cor rode', <i>v.</i> to eat away by degrees
cōr' pu lent, <i>a.</i> fleshy, bulky	cor rupt', <i>v.</i> to spoil, to grow rotten, to bribe
cor rēā', <i>v.</i> to mend faults, to punish; <i>a.</i> done with exactness	cos mog' ra phy, <i>n.</i> a de- scription of the world
cor respond', <i>v.</i> to answer by writing, to fit, to suit	cov' et, <i>v.</i> to desire earnestly
cor respond' ence, <i>n.</i> agree-	cov' et ous, cūv' et yus, <i>a.</i> eager desire, greediness

and their scanty furniture, from one mountain to another. It answers the purpose of a cow, in giving them milk; and of the sheep, in furnishing them with a warm, though a homely kind of clothing.

The mountainous part of Lapland, is at best barren and bleak, covered with little else but moss, and exceedingly cold, which renders it uninhabitable during the winter. Still, however, in the summer it is the most desirable part of this frightful region, and is then most thickly peopled. The low and woody part of the country is much more desolate and hideous. The whole face of nature there, presents a frightful scene of trees without fruit, and plains without verdure.

In many places there is nothing to be seen, even in the midst of summer, but barren fields covered only with a moss almost as white as snow; no grass, no flowering landscapes; only here and there a pine tree, which may have escaped the conflagration, by which the natives burn down their forests.

It is also very remarkable, that, as the surface of the whole country exhibits a white appearance, so, on the contrary, the forests are covered with another kind of black moss, which, in some places, even hinder their verdure. This moss, however, which thus deforms the country, serves for its only support; for as there

coun' tenance, <i>n.</i> the face	cöŷ, <i>a.</i> modest, reserved
look ; to encourage, to aid	cred' i blē, <i>a.</i> worthy of
coun' ter, <i>ad.</i> contrary to	credit
coun' ter act', <i>v.</i> to act con-	cred' it, <i>n.</i> belief, trust ; <i>v.</i>
trary to	to believe, to trust in
coun' ter feit, <i>v.</i> to forge, to	cre du' li tŷ, <i>n.</i> easiness of
feign ; <i>a.</i> forged, deceitful	belief (lieve
cour äge' ous, <i>a.</i> bold, brave,	cred' u lous, <i>a.</i> apt to be-
daring (bred	crim' i nal, <i>a.</i> guilty, faulty
cöüt' te ous, <i>a.</i> civil, well	crim i nal' i tŷ, <i>n.</i> crime,
cour tier, kört' yur, <i>n.</i> an	guilt
attendant on court, a lover	cri' sis, <i>n.</i> a critical time
cöurt' ly, <i>a.</i> soft, flattering,	cri te' ri on, <i>n.</i> a mark by
elegant	which any thing is judg-

is no grafs, it is the only pasture for the rein-deer, and on which alone they can subsist.

As soon as summer begins to appear, the Laplander, who had fed his rein-deer upon the lower grounds during the winter, drives them up to the declivity of the mountains ; leaving the woody country, and the low pasture, which in that season are truly deplorable. For the gnats, which are bred by the heat of the sun in the marshy bottoms, and weedy lakes, are then all upon the wing, and fill the air, like clouds of dust in a windy day.

The inhabitants, in order to shield their skins from the depredations of these cruel invaders, are obliged to daub their faces with pitch, mixed with milk. But the gnats are still greater enemies to the rein-deer ; for as they shed their horns every autumn, the new ones in the spring are in their tender state, and possessed of extreme sensibility ; upon which these insects settle, and drive the poor animal almost to distraction.

In this extremity, there are but two remedies, to which these quadrupeds, as well as their masters, are obliged to have recourse. The one is, for them to take shelter near their cottages, where fires of tree

ed of (one skilled in	cul' ture, <i>n.</i> the art of cul-
crit' ic, <i>n.</i> a nice censorer,	tivation ; <i>v.</i> to till
crit' i cism, <i>n.</i> the art of	cum' brous, <i>a</i> troublesome
judging (find fault	cu pid' i tỹ, <i>n.</i> unlawful
crit' i cise, <i>v.</i> to judge, to	desire (by
crude', <i>a.</i> raw, unripe, un-	cur' so ry, <i>a.</i> careless, ha-
digested (18 inches	cul' to dỹ, <i>n.</i> care, security
cu' bit, <i>n.</i> a measure of about	cu ta' ne ous, <i>a.</i> relating to
cu' li na ry, <i>a.</i> belonging to	the skin (a circle
cookery (guilty	cy' cle, <i>n.</i> a round of time,
cul' pa ble, <i>a.</i> blamable,	cy clo pē' di a, <i>n.</i> a body or
cul' prit, <i>n.</i> one arraigned	circle of sciences (body
before a judge (prove	cyl' in der, <i>n.</i> a long round
cul' ti vate, <i>v.</i> to till, to im-	Dain' tỹ, <i>a.</i> nice, delicate

mos are made, which filling the whole place with smoke, keep off the gnats ; and thus one inconvenience expels a greater.

The other expedient is, to ascend the hills and mountains, and sometimes to the highest summits, where the air is too thin, and the weather too cold, for the gnats to go. There the rein-deer are seen to continue the whole day, tho' without food, rather than to venture down into the low pastures, where they can have no defence against their unceasing persecutors.

In the morning, therefore, when the Lapland herdsman drives his deer to pasture, his greatest care is to keep them from scaling the summits of the mountains, where there is no food. At this time there is a strong contest between the deer and the dogs ; the one endeavoring to climb the mountain, and the other, by barking and threatening, force them down, and compel them to stay where their food is in the greatest plenty.

SECTION XXVIII.

Of the Laplanders and their Rein-Deer continued.

MORNING and evening, during the summer, the herdsman returns with his deer to the

dai' li anes , <i>n.</i> fondness,	de bauch' , <i>v.</i> to corrupt ; <i>n.</i>
delay	an excess (a drunkard
dai' ly , <i>v.</i> to delay, to trifle	deb an chee , deb o shē' , <i>n.</i>
dam' ni fy , <i>v.</i> to injure, to	de bil' i tate , <i>v.</i> to weaken
hurt	de bil' i tē , <i>n.</i> weakness,
(head	faintness (mandments
dan' druff , <i>n.</i> scurf on the	dec' a logu , <i>n.</i> the ten com-
dapple' , <i>n.</i> of various colors	de cant' , <i>v.</i> to pour off
dai' tard , <i>n.</i> a coward	gently
dānt , <i>v.</i> to frighten, dis-	de cap' i tate , <i>v.</i> to behead
courage	de cāy' , <i>v.</i> to fall away, to
Dau' phin , <i>n.</i> the eldest son	consume
of the king of France	de cēase' , <i>v.</i> to die ; <i>n.</i> death
de bar' , <i>v.</i> to hinder	de cēt' ful , <i>n.</i> false, base,
de base' , <i>v.</i> to lessen, to	full of (pretence
make mean (dispute	de cēt , <i>n.</i> a cheat, artifice,
de bate' , <i>n.</i> a dispute ; <i>v.</i> to	

cottage ; where the women have a smoking fire previously kindled, which effectually drives off the gnats, and keeps the rein-deer quiet while they are milking. Each female deer affords about a pint of milk, which, though thinner, is sweeter and more nourishing than that of the cow.

They frequently warm the milk, when newly taken, in a chaldron, and thicken it with rennet ; and then press the curd into small cheeses, which are of an agreeable taste. The whey which remains, is again warmed, and becomes of a consistence as if thickened with the white of eggs. Upon this the Laplander principally feeds during the summer : it is pleasant and well tasted, but not very nourishing.

They seldom make any butter, because the milk affords but a very small quantity. They neither keep their milk until it becomes sour, nor make with it such a variety of diet, as is practised by the more southern people. The only delicacy which they make with it, is by boiling it mixed with wood-forrel, until it coagulates ; which they put into deer-skin casks, and keep under ground to be eaten in winter.

The principal food of the rein-deer during the win-

de crep' it, <i>a.</i> wasted and worn out with age	de fer', <i>v.</i> to put off, delay
de duce', <i>v.</i> to gather or draw from (from	de f' e rence, <i>n.</i> regard, respect
de duct', <i>v.</i> to subtract, take	de fi' ance, <i>n.</i> a challenge
de duc' tion, <i>n.</i> abatement	de fi cient, de fith' ent, <i>a.</i> wanting, defective
de face', <i>v.</i> to disfigure, to destroy	de fi cien cy, de fith en se, <i>n.</i> want, imperfection
de fa ma' tion, <i>n.</i> slander	de file', <i>v.</i> to make foul, to corrupt (mark out
de fam' a to ry, <i>a.</i> slanderous	de fine', <i>v.</i> to explain, to
de fame', <i>v.</i> to speak evil of, to blame falsely	def' i nite, <i>a.</i> certain, exact
de fect', <i>n.</i> want, a fault	def i ni tion, de f e nish' un, <i>n.</i> meaning (positive
de fec' tive, <i>a.</i> imperfect, faulty	de fin' i tive, <i>a.</i> determinate

not desist, until, either alive or dead, they are brought and laid at her feet.

The young follow their dams for two or three years; but they do not acquire their full growth, until they are four years old. They are then managed for the sledge; to which the Laplander yokes them with a strap, which goes round the neck, and down between their legs.

The sledge is made very light, and shod with the skin of a young deer, with the hair turned outward to slide on the frozen snow. The person who sits on the sledge, guides the animal with a cord, which is fastened round the horns; and he encourages it to proceed by his voice, and drives it with a goad.

No creature can be more patient, and willing to perform its allotted service than the rein-deer. When hard pushed, it is said they will trot thirty or forty miles without halting, and some say fifty; but, in this case, the poor obedient creature is fatigued to death. This manner of travelling can be performed only in the winter, when the snow is glazed over with ice: and altho' it is a very speedy method of conveyance, yet it is inconvenient, troublesome, and dangerous.

Goldsmith.

de fraud', v. to rob by a trick	del' i ca cý, n. nicety, soft-
de friā', v. to pay the	ness (soft, pure
charges of	del' i cate, a. nice, dainty,
de gen' e ra cý, n. a depar-	de li cious, de lish' us, a.
ture from virtue	sweet, pleasant
de gen' e rate, v. to decay	de ligh' ful, a. pleasant,
in virtue, or kind	charming (describe
de grade', v. to lessen, to	de lin' e ate, v. to paint, to
place lower	de lin' quent, n. an offender
de i fy. v. to make a god of	de lin' quen cý, n. a fault,
deign, dāne', v. to grant, to	failure in duty (raving
condescend (afflict	de lir' i ous, a. light headed,
de ject', v. to cast down, to	de lir' i um, n. distraction
de lay, v. to put off, hinder	of mind (utterance
de lib' e rate, v. to consider	de liv' er ance, n. freedom,
what to do; cautious, slow	de lude', v. to deceive

SECTION XXIX.

Filial Affection and Intrepidity,

The Story of Volney Beckner, who was born at Londonderry, in the Year 1748, and devoured by a Shark, at the Age of twelve Years.

THE child who is here commemorated, had not the advantage of descending from a wealthy or distinguished family: but of what importance is birth? What is the effects of Riches? They often corrupt the morals. He who is worthy, he who is honest and wise, has no need of ancestors.

Volney Beckner was the son of a poor Irish sailor: he received little instruction, except what related to his father's profession. Yet, destitute as he was of education, he is not the less deserving of a place in biography.

The Author of nature had endued his body with singular address and agility, and his mind with unusual intelligence and penetration. He had a soul of no common temper; and from his earliest years he discovered sentiments of valor, which would doubt;

dél' uge, <i>n.</i> an overflow of water ; <i>v.</i> to drown	de mûre', <i>a.</i> sober, serious
de lu sion, de lû' zhun, <i>n.</i> a cheat, a deceiving	den' i zen, <i>n.</i> } a freeman, a
de mēan' or, <i>n.</i> carriage, behavior	den' i /ōn, <i>n.</i> } citizen
(guilt)	de nom' i nate, <i>v.</i> to give a name to
de mer' it, <i>n.</i> ill deservng,	de note', <i>v.</i> to mark, to show
de mol' ish, <i>v.</i> to destroy	de nounce', <i>v.</i> to declare a-
de' mon, <i>n.</i> an evil spirit	gainst
de mon' strate, <i>v.</i> to prove	dēnse, <i>a.</i> close, almost solid
with certainty	den' si tŷ, <i>n.</i> closeness
dem on stra' tion, <i>n.</i> certain	de nun ci a' tion, <i>n.</i> a pub-
proof	lic threat (or away
(clusive)	de part' ure, <i>n.</i> a going off
de mon' stra tive, <i>a.</i> con-	de part' ment, <i>n.</i> a separate
de mur', <i>v.</i> to doubt, to	office
delay	(sad)
	de plo' ra ble, <i>n.</i> lamentable,

less have led him to great enterprises, had he not been extinguished in minority.

One art essentially necessary to a sailor, and to all others who travel by sea, is that of swimming. Besides that the exercise is very favorable to health, and that it gives suppleness to the limbs, it is indispensable in a shipwreck : there is no medium in such a case ; every person must either swim or be drowned.

Soon after little Beckner was weaned, his father taught him to move and guide himself in the water. He threw him down into the sea from the stern of the ship, and then suddenly plunged in and sought for him again. He afterwards supported him in the water with one hand, and taught him to extend his little arms and legs ; and thus he accustomed him from his cradle, to brave dangers in their very bosom.

The pupil became so daring, so able, and so vigorous, that from his sixth year he would follow the ship in which he had been brought up, swimming for a considerable distance. As soon as he was overcome by fatigue, and began to disappear, his father, who watched him with an attentive eye, plunged in and brought him to the ship on his back. Sometimes, when

de plore', <i>v.</i> to pity, to lament (upon oath)	de pre' ciate, <i>v.</i> to lessen the value (spoil)
de po' nent, <i>n.</i> a witness	dep' re date, <i>v.</i> to rob, to
de pôrt' ment, <i>n.</i> conduct, behavior (degrade)	dep re da' tion, <i>n.</i> a spoiling, robbing (humble)
de poze', <i>v.</i> to witness, to	de press', <i>v.</i> to cast down, to
de pos' it, <i>v.</i> to lay up as a pledge	de pres' sion, de prësh' un, <i>n.</i> lowness of spirits, de-jection (from)
dep o' sition, dep o zish' un, <i>n.</i> an evidence given upon oath	de prive', <i>v.</i> to take away
de' pos' it o ry, <i>n.</i> the place where things are lodged	dep ri va' tion, <i>n.</i> the act of depriving, loss
de prave', <i>v.</i> to corrupt	de pute', <i>v.</i> to empower, to fend (order)
de prav' i ty, <i>n.</i> corruption	de ränge', <i>v.</i> to put out of

the little lad was not extremely fatigued, he would cling dexterously round a rope which was thrown out to him, and climb up like a rat into the vessel.

As he grew older, he began to acquire the dexterity of rendering himself useful to the crew. In tempestuous weather, when the wind blew with violence, and the rain fell in torrents, he was not one of the last in climbing the ropes and sail-yards. And when he was at the top of the highest mast, even in the fiercest of the storm, he appeared as little agitated as a passenger stretched upon his hammock.

Such is the force of habit and example. Happy are those who see none but good ones. Cradled in the effeminacy of cities, abandoned to timorous and ignorant nurses, most children tremble like a leaf at the creaking of a door, and are ready to faint at seeing a mouse pass by at their feet.

It is not so with those who are brought up in the midst of toils, and contemplate useful men. To be fed with biscuit sparingly moistened with water, to be clothed with a garment of coarse cloth, to repose on a plank instead of a bed, and to be suddenly interrupted when his sleep was soundest, was the life of Volney; yet he enjoyed a robust constitution.

de rānge'ment, <i>n.</i> state of disorder (forsaking	de scend', <i>v.</i> to come down, to come from
der e lic' tion, <i>n.</i> an utter	de scend' ant, <i>n.</i> the offspring of an ancestor
de ride', <i>v.</i> to laugh at, to mock	de scēnt', <i>n.</i> a slope, birth
de ris' ion, de rīzh' un, <i>n.</i> scorn, a laughing stock	de scribe', <i>v.</i> to mark out by words or figures
de rive', <i>v.</i> to take or descend from	de scrip' tion, <i>n.</i> act of describing (ver
der i va' tion. <i>n.</i> a tracing from the original	de scry', <i>v.</i> to spy out. disco-
der' o gate, <i>v.</i> to lessen the worth of a person	de scr' tion, <i>n.</i> the act of forsaking
de rog' a tive, <i>a.</i> } lessening	de sērvē', <i>v.</i> to be worthy of
de rog' a to ry, <i>a.</i> } the value of	de sign', <i>v.</i> to intend, to plan ; <i>n.</i> an intention, scheme

Such was his industry and improvement, that in his twelfth year he was judged worthy of a higher station, and double pay. The captain of the ship on board of which he served, cited him as a model to the other boys. He even said in the presence of the whole crew, "If this little man continues to conduct himself with so much prudence and valour, I have no doubt of his obtaining a place much above that which I occupy."

Although little Volney was deprived of the study of letters, which cultivates the mind, increases our knowledge, and extends our ideas, yet he loved virtue by instinct; and made great efforts for the acquisition of honor and preferment. From several instances of his intrepidity, which he manifested in many dangerous emergencies, we shall select only the following; since this alone is sufficient to confer lasting praise on the memory of the young sailor.

It happened that a little girl, daughter of a rich American, who was going to Port-au-Prince in France, slipped away from her nurse (who was ill, and taking some repose in the cabin) and ran upon deck. And whilst her eyes were fixed, with anxious curiosity, on the immense expanse of water, a sudden heav-

de fig na' tion, <i>n.</i> appointment, meaning, intention	def tine', <i>v.</i> to doom, to appoint
de sist', <i>v.</i> to cease from, to stop (<i>a.</i> laid waste)	def' ti ný, <i>n.</i> fate, an unalterable state
des' o late, <i>v.</i> to lay waste ;	des' ti tute, <i>a.</i> forsaken, in want of (unconnected)
de spair', <i>v.</i> to be without hope ; <i>n.</i> a hopeless state	de sul' to ry, <i>a.</i> unsettled,
des' pe rate, <i>a.</i> without hope, rash (worthless)	de tach', <i>v.</i> to separate, to divide (count)
dě' pi ca ble, <i>a.</i> mean,	de tās', <i>n.</i> a minute ac-
des' pite', <i>n.</i> malice, anger	de tās'n', <i>v.</i> to hold in custo-
de spond' en cý, <i>n.</i> despair	dy, to keep back
des pot' ic, <i>a.</i> absolute in power (intended, design)	de tect', <i>v.</i> to discover, to find out
des ti na' tion, <i>n.</i> the purpose	de tec' tion, <i>n.</i> a discovery

ing of the ship caused a giddiness, and she fell into the sea.

The father of Volney perceiving her, darted after her, and soon caught her by her frock. Whilst he swam with one hand to regain the vessel, and with the other, held the child close to his breast, he perceived, at a distance, a shark advancing directly towards him.

He called out for assistance. The danger was pressing. Every one ran upon deck, but no one durst go farther: they contented themselves with firing off several carbines. In the mean time, the shark, lashing the sea with his tail, and opening his frightful jaws, seemed eager to seize his prey. In this terrible extremity, what strong men would not venture to attempt, filial piety excited a child to execute.

Little Volney armed himself with a broad and pointed sabre, threw himself into the sea, and plunging with velocity, he slipped under the belly of the animal and boldly stabbed him with his sword. Thus suddenly assailed, and deeply wounded, the shark quitted pursuing the sailor, and turned, doubly exasperated against the aggressor, who attacked him with repeated blows.

What a heart-rending sight ! How worthy of admi-

de ten' tion, <i>n.</i> the act of detaining	de' vi ous, <i>a.</i> wandering
de ter', <i>v.</i> to discourage, to make afraid	de void', <i>a.</i> empty
de ter' mine, <i>v.</i> to settle, to fix, resolve (like greatly)	de volve', <i>v.</i> to fall by succession
de test', <i>v.</i> to hate, to dis-	de vote', <i>v.</i> to give up to
de test' a ble, <i>a.</i> hateful	dev o tee', <i>n.</i> a bigot
de tract', <i>v.</i> to speak evil of	de vour', <i>v.</i> to eat raven-
de trac' tion, <i>n.</i> scandal, slander (age)	ously, to consume
det' ri ment, <i>n.</i> loss, dam-	de vout', <i>a.</i> religious, pious
de trude' <i>v.</i> to thrust down	dex ter' i ty, <i>n.</i> activity, skill
de vast' a' tion, <i>n.</i> waste, ruin	dex' ter ous, <i>a.</i> active, expert
de vel' op, <i>v.</i> to unfold, detect (go astray)	di' a dem, <i>n.</i> a crown
dev' i ate, <i>v.</i> to wander, to	di a bol' ic al, <i>a.</i> devilish, very wicked
	di' a lect, <i>n.</i> manner of speech, language
	di' a logue, <i>n.</i> a conversation

ration! To behold on one side, the American trembling for his little daughter, who seemed devoted to destruction; on the other, a generous mariner exposing his life for a child that was not his own; and what was more dreadful, to see young Volney contending with an enemy so greatly superior, and encountering inevitable death, to divert it from his father!

But the combat was too unequal, and no refuge remained but a speedy retreat. A number of ropes were quickly thrown out to the father and the son, and they each succeeded in seizing one. They were hastily drawn up; already they were more than ten feet above the surface of the water; already cries of joy were heard: "Here they are, here they are, they are saved!"

Alas! no—they were not all saved! For the shark, enraged at seeing his prey about to escape from him, plunged to make a vigorous spring, then darting forward with impetuosity, he seized the intrepid and unfortunate child, and, with his sharp teeth, tore his body asunder, while suspended in the air. The re-

between two or more	di ges' tion, di jél' tchun, <i>n.</i>
di am' e ter, <i>n.</i> a line thro'	the dissolving of food in
a circle or figure, that di-	the stomach
vides it into two equal	dig' ni fy, <i>v.</i> to advance to
parts (journal	dig' ni tŷ, <i>n.</i> rank, honor
di' a rŷ, <i>n.</i> a daily account,	di gress', <i>v.</i> to turn from
dic' tate, <i>v.</i> to tell what to	the subject, to wander
write, to instruct	di gress' ion, <i>n.</i> a turning
dic' tion, <i>n.</i> style, language	from the subject
dis' si dent, <i>a.</i> not confi-	di late', <i>v.</i> to grow wide,
dent, bashful (doubt	to extend (ful
dis' si dence, <i>n.</i> distrust,	dis' a to rŷ, <i>a.</i> slow, sloth-
dis' sŷe', <i>v.</i> to pour out, to	di lem' ma, <i>n.</i> a vexatious al-
spread (spreading far	ternative, a difficult choice
dis' sa' five, <i>a.</i> scattered,	di lute', <i>v.</i> to make thin or
di gest', <i>v.</i> to put in order,	weak
to dissolve	dime, <i>n.</i> a tenth part, one

maining part of his palpitating and lifeless body, was drawn up to the ship with his father and the little girl, Thus died, at the age of twelve years and some months, this hopeful young sailor.—When we reflect on the generous action which he performed, and the motive by which he was animated to the enterprize, we are penetrated with sorrow to see him sink under it. Yet the memory of this great example has not perished with the individual. May a faithful relation of it, animate, with a generous zeal, the tender minds of youth, and produce, from age to age, the repetition of actions not less praise-worthy.

Monthly Preceptor.

SECTION XXX.

God is the greatest, the wisest, and the best of Beings.

THERE is but one God, the author, the creator, and the governor of the world; almighty, eternal, and incomprehensible. The sun is not God, tho' his noblest image. He enlightens the world with his brightness; his warmth gives life to the products

tenth of a dollar	dis cern', <i>v.</i> to see, to judge
di men' sion, <i>n.</i> bulk, extent	dis cern' i ble, <i>a.</i> that may
di min' ish, <i>v.</i> to make less	be seen (to pay
di min' u tive, <i>a.</i> small,	dis charge', <i>v.</i> to dismiss,
narrow	dis close', <i>v.</i> to tell, reveal
di plo' ma, <i>n.</i> a deed of	dis clo sure, dis klō' zhur, <i>n.</i>
some privilege, or degree	a discovery
dire, dire' ful, <i>a.</i> dreadful,	dis com' fit, <i>v.</i> to defeat,
horrible	overthrow
dis an nul', <i>v.</i> to destroy	dis com mode', <i>v.</i> to put to
dis ap prove', <i>v.</i> to dislike	inconvenience
dis as' ter, <i>n.</i> blast, misfor-	dis con cern', <i>v.</i> to unsettle,
tune (miserable	to disappoint (comfort
dis as' trous, <i>a.</i> unfortunate,	dis con' so late, <i>a.</i> without
dis burs', <i>v.</i> to pay or lay	dis' cord, <i>n.</i> } disagree-
out money (cast off	dis cōrd' ance, <i>n.</i> } ment
dis card', <i>v.</i> to dismiss, to	dis cōrd' ant, <i>a.</i> disagreeing

of the earth. Admire him as the creature, the instrument of God ; but worship him not.

To the One who is supreme, most wise and beneficent, and to him alone, belong worship, adoration, thanksgiving and praise. He has stretched forth the heavens with his hand ; he has described with his finger the course of the stars, he sets bounds to the ocean, that it cannot pass ; and says to the stormy winds, " Be still."

He shakes the earth, and the nations tremble ; he darts his lightnings, and the wicked are dismayed. He calls forth worlds by the word of his mouth ; he smites with his arm, and they sink into nothing.—O reverence the majesty of the Omnipotent ; and tempt not his anger, lest thou be destroyed.

The providence of God is over all his works ; he rules and directs with infinite wisdom. He has instituted laws for the government of the world ; and has wonderfully adapted them to the nature of all beings. In the depths of his mind he revolves all knowledge ; the secrets of futurity lie open before him. The

dis' creet', <i>n.</i> prudent, sober	dis' mal, <i>n.</i> sorrowful, dark
dis cre tion, dis crēt'h' un, <i>n.</i> prudence, liberty to act	dis may', <i>v.</i> to affright, ter- rify (to offend
dis crim' i nate, <i>v.</i> to mark out, to separate	dis o blige, dis o bleej', <i>v.</i>
dis cuss', <i>v.</i> to examine	dis par' age, <i>n.</i> to treat with contempt (grace
dis cuss ion, dis kūs'h' un, <i>n.</i> examination	dis par' age ment, <i>n.</i> dis-
dis fran chise, dis frān'-	dis par' i t'y, <i>n.</i> inequality
tchiz, <i>v.</i> to deprive of chartered rights	dis pel', <i>v.</i> to drive away, to scatter (to exen-
dis gorge, dis gawrje', <i>v.</i> to vomit	dis pense', <i>v.</i> to deal out,
dis 'guise', <i>n.</i> a dress to de- ceive; <i>v.</i> to conceal	dis pen sa' tion, <i>n.</i> the act of dealing out, distribution
dis gust', <i>n.</i> dislike; <i>v.</i> to offend (of joint	dis pērl' sion, <i>n.</i> a spreading or scattering abroad
dis' lo cate, <i>v.</i> to put out	dis plāy', <i>v.</i> to set out to view, to spread wide

thoughts of thy heart are naked to his view; he knows thy determinations before they are made.

Wonderful he is in all his ways; his counsels are unsearchable; the manner of his knowledge surpasses thy conception.—Pay therefore to his wisdom, all honor and veneration; and bow thyself in humble and submissive obedience to his supreme direction.

The Lord is gracious and beneficent; he created the world in mercy and love. His goodness is conspicuous in all his works; he is the fountain of excellence, the centre of perfection. The creatures of his hand declare his goodness, and all their enjoyments speak his praise. He clothes them with beauty; he supports them with food; he preserves them from generation to generation.

If we lift up our eyes to the heavens, his glory shines forth; if we cast them down upon the earth, it is full of his goodness. The hills and the valleys rejoice and sing; fields, rivers, and woods, resound his praise.

dissect' , <i>v.</i> to cut in pieces, to divide	dissuade' , <i>v.</i> to advise not to do a thing (breadth
dissem' ble, <i>v.</i> to hide under a false appearance	distend' , <i>v.</i> to stretch out in
dissem' i nate, <i>v.</i> to scatter as seed (ment	disten' tion, <i>n.</i> breadth
dissem' sion, <i>n.</i> disagreement	distich , dis' tik, <i>n.</i> a couple of verses
dissem' sent, <i>v.</i> to differ in opinion (course	distinct' , <i>a.</i> clear, different
dissem' ta' tion, <i>n.</i> a dissimilation	distin' guish, <i>v.</i> to discern, to favor (represent
dissem' u la' tion, <i>n.</i> a dissimbling	distort' , <i>v.</i> to twist, to mis-
dissem' si pate, <i>v.</i> to scatter, to spend extravagantly	distort' tion, <i>n.</i> irregular motion (amongst many
dissem' si pa' tion, <i>n.</i> extravagant spending (destroy	distrib' ute, <i>v.</i> to divide
dissem' solve', <i>v.</i> to separate, to dis' so lute, <i>a.</i> loose, wanton	diver' si fy, <i>v.</i> to make different (to please
	divert' , <i>v.</i> to turn aside,
	divest' , <i>v.</i> to strip, to deprive of

But thee, O man ! he has distinguished with peculiar favor ; and exalted thy station above all the creatures. He has endued thee with reason, to maintain thy dominion ; he has furnished thee with language, to improve by society ; and exalted thy mind with the powers of meditation, to contemplate and adore his inimitable perfections.

And in the laws which he has ordained as the rule of thy life, he has so kindly suited thy duty to thy nature, that obedience to his precepts is happiness to thyself. O praise his goodness with songs of thanksgiving, and meditate in silence on the wonders of his love. Let thy heart overflow with gratitude and acknowledgment ; let the language of thy lips be praise and adoration ; let the actions of thy life show thy love to his law.

The Lord is just and righteous, and will judge the earth with equity and truth. Has he established his laws in goodness and mercy, and shall he not punish the transgressors of them ? O think not, bold man ! because thy punishment is delayed, that the arm of

dī vine'. <i>a. heavenly</i>	dra' per, <i>n. a person who</i>
dī vin' i tĵ, <i>n. the Deity</i>	deals in cloth
dī vorce', <i>v. to separate, to</i>	dra' pe rĵ, <i>n. cloth work,</i>
put away	the dress of a picture
dī ur' nal, <i>a. daily</i>	drēa' rĵ, <i>a. dark, sorrowful</i>
dī vulge', <i>v. to publish</i>	du' bi ous, <i>a. doubtful, un-</i>
do' cile, <i>a. easily instructed</i>	certain
do cil' i tĵ, <i>n. aptness to</i>	duc' tile, <i>a. pliable, easy to</i>
learn (direction)	be drawn out in length
doc' u ment, <i>n. instruction,</i>	du o de ci mo, du o dēf' e-
dog mat' ic al, <i>a. authori-</i>	mo, <i>n. a book in which</i>
tative, positive	one sheet makes 12 leaves
do mef' tic, <i>a. belonging to</i>	du' pli cate, <i>n. an exact copy</i>
a house, not foreign, not	of any thing ; <i>v. also to</i>
wild (present)	fold together, to double
do na' tion, <i>n. a gift or</i>	du pli ci tĵ, du plīf' e te, <i>n.</i>
do' nor, <i>n. a giver (sealed</i>	double dealing, deceit
dōr' mant, <i>a. sleeping, con-</i>	dyl' en ter ĵ, <i>n. a looseness</i>

the Lord is weakened ; nor flatter thyself with hopes that he winks at thy evil doings.

His eye pierces into the secrets of every heart, and he remembers them forever. He respects not the persons or the stations of men. The high and the low, the rich and the poor, the wise and the ignorant, when the soul has shaken off the cumbrous shackles of this mortal life, shall equally receive from the sentence of God, a just and everlasting retribution according to their works. Then shall the wicked tremble and be afraid ; but the hearts of the righteous shall rejoice in his judgments.

O fear the Lord, therefore, all the days of thy life, and walk in the paths which he has opened before thee. Let prudence admonish thee, let temperance restrain, let justice guide thy hand, benevolence warm thy heart, and gratitude to Heaven inspire thee with devotion. These shall give thee happiness in thy present state, and bring thee to the mansions of eternal felicity in the paradise of God.

Economy of Human Life.

z a' ger, <i>a.</i> zealous, quick	ec stat' ic, <i>a.</i> } ravishing.
ē a' glet, <i>n.</i> a young eagle	ec stat' ic al, <i>a.</i> } transport-
ec cen' tric, <i>a.</i> deviating	ing (enoufnefs, greedinefs
from the centre, irregular	e da ci ty, e dāl' i te, <i>n.</i> rav-
ec cle si al' tic al, <i>a.</i> relating	ē dict, <i>n.</i> a proclamation
to the church	ed' i fice, <i>n.</i> a building
ech o, ē k' ko, <i>n.</i> a found re-	ed' i fy, <i>v.</i> to inſtruct, to
turned ; <i>v.</i> to reſound	build
e clār', <i>n.</i> brightnefs, ſhow	e di tion, e dīſh' un, <i>n.</i> the
e clipſe', <i>v.</i> to darken, to	impreſſion of a book
diſgrace. (agement	ed' i tor, <i>n.</i> the publiſher of
e con' o mſy, <i>n.</i> good man-	a book (terable
e co nom' ic al, <i>a.</i> frugal,	ef' fa ble, <i>a.</i> expreſſive, ut-
prudent	ef face', <i>v.</i> to blot out, to
ec' ſta cſy, <i>n.</i> exceſſive joy	deſtroy

S E C T I O N XXXI.

Socrates and Lamprocles.

Disreſpect to Parents, is in no Caſe allowable.

LAMPROCLES, the eldeſt ſon of Socrates, fell into a violent paſſion with his mother. Socrates was witneſs to his ſhameful miſbehavior, and attempted the correſtion of it in the following gentle and rational manner. "Come hither, ſon," ſaid he, "have you never heard of men who are called ungrateful?" "Yes, frequently," answered the youth.

"And what is ingratitude?" demanded Socrates. "It is to receive a kindneſs," ſaid Lamprocles, "without making a proper return, when there is a favorable opportunity." "Ingratitude is therefore a ſpecies of injuſtice," ſaid Socrates. "I ſhould think ſo," answered Lamprocles.

"If then," purſued Socrates, "ingratitude be injuſtice, does it not follow, that the degree of it muſt be proportionate to the magnitude of the favors which have been received?" Lamprocles admitted the inference ; and Socrates thus purſued his interrogations.

"Can there ſubſiſt higher obligations than thoſe

ef fect', *n.* the thing produced; *v.* to bring to pass
 ef fect' u al, *a.* } powerful,
 ef fi ca' cious, *a.* } produc-
 ing effects (womanish
 ef fem' i nate, *a.* tender,
 ef fem' i na cý, *n.* softness,
 loose pleasure
 ef' fi ca cý, *n.* ability or
 power to effect
 ef fi cient, ef fi sh' ent, *a.*
 causing effects
 ef' fi gý, *n.* an image
 ef flu' vi a, *n.* small parti-
 cles continually flying off
 from bodies (deavor
 ef' fort, *n.* a strong en-

ef ful' gent, *a.* shining, full of
 ef ful' gence, *n.* brightness
 ef fu sion, ef fú' zhun, *n.* a
 pouring out
 e' go tism, *n.* self commend-
 ation, frequent repeating
 the word I
 e gre gious, e grē' jus, *a.*
 eminent, remarkably bad
 e' gress, *n.* } the act of
 e gres' sion, *n.* } going out,
 departure (forth
 e ject', *v.* to throw out, cast
 e lab' o rate, *a.* finished with
 great diligence and care
 e läpse', *v.* to pass away
 e laf' tic, *a.* having the

which children owe to their parents; from whom life is derived and supported, and by whose good offices, it is rendered honorable, useful, and happy?" I acknowledge the truth of what you say," replied Lamprocles; "but who could suffer, without resentment, the ill humours of such a mother as I have?"

"What strange thing has she done to you?" said Socrates. "She has a tongue," replied Lamprocles, "that no mortal can bear." "How much more," said Socrates, "has she endured from your wrangling, fretfulness, and incessant cries, in the period of infancy! What anxieties has she suffered from the levities, capriciousness, and follies of your childhood and youth! What affliction has she felt, what toil and watching has she sustained in your illnesses!

"These, and various other powerful motives to filial duty and gratitude, have been recognized by the legislators of our republic. For if any one be disrespectful to his parents, he is not permitted to enjoy any post of trust or honor. It is believed that a sacrifice, offered by an impious hand, can neither be acceptable to Heaven, nor profitable to the state: and

power of springing back	el' e vate, v. to raise up, to
e las' ti ci ty, e las' tī' e te, n.	make glad (exaltation)
the force or spring in	el e va' tion, n. a raising up,
bodies (alt	el' i gi ble, a. fit to be cho-
e late', v. to puff up, to ex-	sen (a defect
e lect', v. to choose; a.	el lip' sis, n. an oval figure,
chosen (choosing, choice	el lip' tic al, a. oval, defec-
e lec' tion, n. the act of	tive (delivery
el' e gance, n. } beautiful	el o cu' tion, n. utterance,
el' e gan cy, n. } without	e lope', v. to run away, es-
grandeur	cape
el' e gant a. neat, beautiful	el' o quent, a. speaking with
el' e ment, n. a simple body,	ease and propriety
of which there are four,	e lu' ci date v. to explain
viz. earth, air, fire, and	e lude', v. to escape or avoid
water	by artifice
el e ment' a ry, a. simple, not	e lu sion, e lū' zhun, n. ar-
compounded	tifice, delusion

that an undutiful son cannot be capable of performing any great action, or of executing justice with impartiality."

"Therefore, my son, if you be wise, you will pray to Heaven to pardon the offences, committed against your mother. Let no one discover the contempt with which you have treated her; for the world will condemn, and abandon you for such behavior."

"And if it be even suspected, that you repay with ingratitude the good offices of your parents, you will inevitably forego the kindnesses of others; because no man will suppose, that you have a heart to requite either his favors or his friendship." *Percival.*

SECTION XXXII.

Family Conversation on the Subject of catching Whales on the Coast of Greenland.

Father. I Have chosen the whale for the subject of our conversation this evening; and the informa-

e lu' sive, <i>s.</i> } tending to	em bar' rafe, <i>v.</i> to entangle,
e in' so ri, <i>s.</i> } elude	to perplex
e lyf' ian, e lish' yan, <i>n.</i> ve-	em' bai' sage, <i>n.</i> } a public
ry delightful	em' bai' sy, <i>n.</i> } message
e lyf' ium, e lish' yum, <i>n.</i>	or trait (beautify
the place assigned by the	em bel' ish, <i>v.</i> to adorn, to
heathens to happy souls	em' blem, <i>n.</i> a representa-
e ma' cine, <i>v.</i> to lose flesh,	tion (in the arms
to waste	em brace', <i>v.</i> to hold fondly
em' a nate, <i>v.</i> to flow from	em' bry o, <i>n.</i> any thing un-
em a na' tion, <i>n.</i> the act of	finished (cious none
flowing or proceeding	em' e rald, <i>n.</i> a green pre-
from (from slavery	e mērgē', <i>v.</i> to rise out of,
e ma' ci pate, <i>v.</i> to free	to come in view
em bark', <i>v.</i> to put or go on	e mēr' gen cȳ, <i>n.</i> rising out
ship board (to pass or sail	of, a sudden occasion
em bar' go, <i>n.</i> a forbidding	em' i grate, <i>v.</i> to remove

tion it affords, will, doubtless, be new and wonderful to you all.

Charles. Is not the whale found in the sea towards the north pole?

Father. Yes, my dear, what is called the right whale are chiefly found in the sea towards the north pole; though many are caught in the south sea, towards that pole. The principal fishery has been near the coast of Spitsbergen, Nova-Zembla, and Greenland; where many people go every year, for the purpose of catching whales.

Mother. We may admire the goodness of Providence, who leaves not the most obscure corner of the globe destitute of peculiar favors.

Cecilia. I cannot think what use they can be of, to tempt people to go so far for them.

Father. They supply several useful articles for our convenience. Your stays would not be so well shaped without whalebone.

Cecilia. Are the bones that stiffen our stays really the bones of whales?

Father. The substance called whalebone, adheres to

from one place to another	em' u lous, <i>a.</i> desirous to
em' i nence, <i>n.</i> height, distinction	excel (with love
em' i nent, <i>a.</i> high, lofty	en am' our, <i>v.</i> to inflame
em' i fa ry, <i>n.</i> a secret agent	en chant', <i>v.</i> to charm, to
e mit', <i>v.</i> to send forth, to	delight highly
dart (sending out	en cir' cle, <i>v.</i> to enclose in
e mis sion, e mis' un, <i>n.</i> a	a circle
e mol' u ment, <i>n.</i> profit,	en close', <i>v.</i> to fence in, to
advantage (of mind	encompas
e mo' tion, <i>n.</i> disturbance	en clo sure, <i>v.</i> en klō' zhur,
em po' ri um, <i>n.</i> a place of	<i>n.</i> that which is enclosed
merchandize	en co' mi um, <i>n.</i> praise
em' u late, <i>v.</i> to imitate,	en crōach', <i>v.</i> to enter or
to strive to outdo	seize by force or stealth
em u la' tion, <i>n.</i> strife, envy	en cy clo pe' di a, <i>n.</i> the
	whole circle of sciences

the upper jaw, and is formed of thin parallel lamina, called whiskers ; some of which are 4 yards in length ; they are surrounded by long strong hair, to guard the tongue from being hurt, and also to prevent the return of their food, when they discharge the water out of their mouth.

Henry. Whiskers four yards long ! how fierce the whale must look ! how large is he himself ?

Father. The common whales are the largest of all animals, of which we have any certain account ; they are sometimes found ninety feet long, and those which inhabit the torrid zone, are said to be much larger.

The size of the head is about one third of the whole fish ; the under lip is much broader than the upper, which is narrow and oblong ; the tongue is a soft, fat, spongy substance, which in some whales is found so large that it yields five or six barrels of oil ; the gullet or swallow, is very small in proportion to the bulk of the fish, not exceeding four inches diameter.

Henry. Wonderful, what a great fish ! ninety feet long ! what kind of food do they live upon ? I should think it would require a great quantity for their subsistence.

en d'oir, *v.* to write on the
 back / a provision
en d'or, *v.* to enrich with
en d'or, *v.* to supply with
 grains
en d'or, *v.* to active, full of
en d'or, *v.* power, activity
en d'or, *v.* to weaken
en d'or, *v.* to invest with
 possessions
en d'or, *v.* to make free
en d'or, *v.* to take the sole
 power or possession (price)
en d'or, *v.* to raise the
en d'or, *v.* a riddle
en d'or, *v.* to make lively
 or cheerful

en d'or, *v.* to will
en d'or, *v.* to elevate, to
 dignify (crime)
en d'or, *v.* a very great
en d'or, *v.* out of rule,
 very wicked, very large
en d'or, *v.* to provoke, to
 make furious
en d'or, *v.* to delight
 with pleasure (cord)
en d'or, *v.* to entrap, to re-
 ceive the fish, *v.* one pos-
 sessed with (agitation)
en d'or, *v.* heat of im-
 passion, *v.* too
 zealous
en d'or, *v.* to draw away
 by fair promises

Father. According to the fishermen's observations, their principal food is a kind of small snails; or, as some say, they vary their repast with the Medusa, or sea blubber; which is a jelly substance floating on the surface, on some parts of the sea, in great abundance.

Sophia. Is not the whale a fish of prey? I thought they would devour men, if they unhappily fell in their way.

Father. Those which are called the right whale, and which are caught on the coast of Greenland, are said to be harmless, and inoffensive to every thing but insects. The only danger to be apprehended from them, is, their dashing a boat to pieces with their tails, when wounded, or overturning it with their huge bulk. There is another kind called the Spermaceti whale, which have teeth four or five inches long, and which sometimes fight terribly, when they are wounded.

Augusta. Oh terrible! what can induce men to incur such dangers, when they might stay at home and enjoy comfort?

Mother. There are many strong reasons that prevail

whole, complete	with loss of senses
<i>n.</i> a real being	<i>e piſ' co pal, a.</i> belonging
<i>v.</i> to beg earnestly,	to a bishop (on a tomb
quest (round	<i>ep' i taph, n.</i> an inscription
<i>v.</i> to cover, sur-	<i>ep' i thet, n.</i> a word denot-
<i>a.</i> full of envy,	ing quality (ment
ill	<i>e pit' o me, n.</i> an abridg-
<i>v.</i> to hate, to grieve	<i>e pit' o mize, v.</i> to abridge,
another's good	to abstract
<i>v.</i> to declare	<i>e poch, e' pök, n.</i> the time
<i>a' tion, n.</i> plain	from whence we date
oration	<i>e qua nim' i tŷ, n.</i> evenness
<i>n.</i> a public minister	of mind
reign states	<i>e qua' tion, n.</i> a bringing
<i>n.</i> narrative, heroic	things to an equality
<i>n.</i> one given to	<i>e qui lib' ri um, n.</i> an equal-
ry (spreading	ity of weight, even bal-
<i>m' ic al, a.</i> general,	ance (furniture
<i>p ŷ, n.</i> a convulsion	<i>e quip' age, n.</i> attendance,

thousands to undergo a life of hardship, toil, and
The necessity of earning a living, to which
who are brought up in the enjoyment of plenty,
angers, is one strong inducement to many.

But I would choose some easier employ-
a gardener has an agreeable life.

But do you not reflect that all men cannot
deners? there is employment for but few in
ne. Providence has wisely endued mankind
great a variety of inclinations, and pursuits,
e is diversity in their persons. Some shew a
arly inclination for a sea life, from which no
s can deter, nor any persuasive arguments pre-
ith them to relinquish.

s inclination appears to be implanted for the
e of providing the means of an intercourse be-
the inhabitants of distant countries; by which
arty may receive the advantage of interchang-
e produce of distant climes, and mutually exer-
the good offices of love and kindness,

e qui ta ble, ěk' kwi ta bl, <i>a.</i> just, equal	er ra' ta, <i>n.</i> faults made in printing (rosa
e qui ty, ěk' kwi te, <i>n.</i> jus- tice, real honesty	er ro' ne ous, <i>a.</i> full of er-
e quiv' a lent, <i>a.</i> equal in value (doubtful	er u di tion, er u dĭsh' un, <i>n.</i> learning
e quiv' o cal, <i>a.</i> uncertain,	e rup' tion, <i>n.</i> a breaking out. a bursting forth
e quiv' o cate, <i>v.</i> to use doubtful expressions	es chew, es tchũ', <i>v.</i> to a- void, to shun (eatable
e' ra, <i>n.</i> a date of time, epoch	es' cu lent, <i>a.</i> good for food,
e ra di a' tion, <i>n.</i> brightness, emission of rays	es pe cial, es pĕsh' al, <i>a.</i> chief, particular
e rad' i cate, <i>v.</i> to pull up by the roots, to destroy (out	es say', <i>v.</i> to attempt, to try
e rase', <i>v.</i> to destroy, to rub	es' sence, <i>n.</i> nature, sub- stance (sary
e rect', <i>v.</i> to raise up; <i>a.</i> upright (degrees	es sen' tial, <i>a.</i> very neces- es tab' lish, <i>v.</i> to fix, to set- tle, to make firm
e rôde', <i>v.</i> to eat away by	es' ti mate, <i>v.</i> to set a value,

But to resume the subject of the whale; it has two orifices in the middle of the head, through which it spouts water to a great height; and some say that when it is disturbed or wounded, the noise which it makes while spouting, resembles thunder. Its eyes are not larger than those of an ox, and placed at a great distance from each other. It has only two fins, which are very large, and are situated on its sides, one under each eye.

Their colour is generally black on their backs, and white, or mottled on their under parts. Their skin is very smooth and slippery. Under their skin is a fat or blubber, from six to twelve inches thick, which sometimes yields from one to two hundred barrels of oil. All Europe and America, are supplied with oil for lamps and many other purposes, from this blubber. The flesh is red and coarse, somewhat like beef: It is said that the Greenlanders admire it for food.

Charles. It must be very disagreeable food. I should think the oil would render it very greasy and strong.

to compute	(esteem	v. to enlarge by repre-
e' ti ma ble, a. worthy of	sentation	(tol
e' ther, n. pure air	ex âlt', v. to lift up, to ex-	
e the' ri al, a. heavenly	ex af' pe rate, v. to provoke,	
e vac' u ate, v. to empty,	to vex	(ceed
to quit	(shun	
e vade', v. to shift off, to	ex cel', v. to out do, to ex-	
e van el' cent, a. vanishing	ex ces's', n. more than e-	
e van gel' ic al, a. agreeable	nough, intemperance	
to the gospel	ex cel' five, a. beyond just	
e vap' o rate, v. to fly away	bounds	
in fumes or vapors	ex cite', v. to stir up	
e va sion, e vâ' zhun, n. ex-	ex clâim', v. to cry out, to	
cuse, artifice	rail against	
e vâ' five, a. excusing, e-	ex cla ma' tion, n. an outcry	
quivocating	ex clude', v. to shut out	
e vince', v. to prove (proof	ex clu' five, a. excepting	
e vin' ci ble, a. capable of	ex com mu' ni cate, v. to	
ex ag ger ate, ex âj' jer ate,	exclude	(to torture
	ex cru' ciate, v. to torment,	

Father. Doubtless it does; but the poor people who live in those northern countries, on the coasts of which the whales are caught, have but little variety of food to satisfy their appetites. The ground is covered with snow full nine months in the year, and affords no vegetation except moss; and consequently the larger animals, such as cattle, cannot subsist there.

The rein-deer are peculiar to those parts, and supply the inhabitants with a scanty provision during that dreary season; but as they are not in abundance, and are valuable for many purposes, their masters are unwilling to kill them, but from necessity; the flesh of the whale is therefore esteemed a dainty.

Charles. Do whales ever stray so far from their usual haunts, as to be found on our coasts? it would give me great pleasure to see one. I think it must be a very clumsy fish, and must move slowly in the water, if it has but two fins to row with.

Father. There have been instances of some that

ex cul' pate, *v.* to justify, to clear of a fault
 ex cur' sion, *n.* wandering from the right path, ramble
 ex' ecrate, *v.* to curse
 ex' ecute, *v.* to perform, put to death
 ex ec' u tive, *a.* having power to act
 ex ec' u tor, *n.* one who performs another's will
 ex ec' u trix, *n.* a female executor
 ex e' get' ic al, *a.* explanatory
 ex' en' pla ry, *a.* worthy of imitation

ex em' pli fy, *v.* to copy
 ex' empt', *v.* to free; *a.* free by privilege (force
 ex' ert', *v.* to strive, to en-
 ex' ert' ion, *n.* effort, struggle
 ex hale', *v.* to send or draw out vapors (spend
 ex' hau', *v.* to drain, to
 ex' hib' it, *v.* to set out to view
 ex' hi bi tion, ex' hi bi sh' un, *n.* a setting forth, display
 ex' hil' i rate, *v.* to make cheerful (suade
 ex' hort', *v.* to advise, per-
 ex' i gence, *n.* } pressing ne-
 ex' i gen cy, *n.* } cessity
 ex' ile, *n.* banishment, one

have been left at low water on some parts of the British shore, but it seldom happens.—Notwithstanding its vast size, the whale swims very swiftly, and generally against the wind. It is said that the female has but one, or at most two young ones at a time, which are nine or ten feet long; and that they suckle their young, and if pursued, show a remarkable solicitude for their preservation, by wrapping them up in their fins, close to their bodies.

Sophia. Do the whales yield any produce, which is useful to man, except oil and whale-bone?

Father. Yes; Spermaceti is prepared from the oil which is found in the head of the whale. It is melted over a gentle fire, and then put into canvas bags, shaped like a sugar loaf; when it is drained and cold, it is taken out and melted again, and thus repeated until it is well purified. It is esteemed a useful medicine in various complaints of the lungs: it is also used in making candles, which are but little inferior to those made of wax.

Charles. I cannot imagine what means can be de-

banished	(being	ex pe di tious, ex pe di sh' us,
ex ist', v. to be, to have a	a. quick, swift	(ish
ex' it, n. a going out, de-	ex pel', v. to drive out, ban-	
parture	ex përt', a. skilful, ready	
ex' o ra ble, a. that may be	ex' pi ate, v. to atone for a	
moved by entreaty	crime	(ment
ex ör' bi tant, a. very great,	ex pi a' tion, n. an atone-	
unreasonable	ex pire', v. to breathe out,	
ex pänd', v. to spread	to die	(death
ex pänse', n. an even, wide,	ex pi ra' tion, n. conclusion,	
extended body	ex pli cit, ex plis' it, a.	
ex pan' sion, n. a spreading	plain, clear	
out, extent	ex plode', v. to drive out	
ex pa' tiate, v. to enlarge	with noise	
ex pe' di ent, a. fit, proper ;	ex plore', v. to search into	
n. a shift, means	ex plo sion, eks plö' zhun,	
ex' pe dite, v. to make easy,	n. the act of driving out	
to hasten	with noise and violence	

vifed to catch and manage a fish of such prodigious size.

Father. There is no animal so large or powerful, but must yield to the superior sagacity of man. The manner of taking whales is very curious, and I shall be pleased in entertaining you with a recital of it.

All the Children together. Pray begin, we are all attention.

Father. The ships which go on whaling voyages, usually set sail about the beginning of the month called April; and those which steer northward, sail till they reach the coast of Greenland; where they usually meet with mountains of ice, of an amazing size, and very curious forms, floating in the sea. It is among these huge heaps of ice, that they find the whale.

Every ship has generally six or seven boats belonging to it; each of which has six or seven men to manage it; who are provided with two or three harpoons, several lances, and six lines, which they fasten together occasionally, each one hundred and twenty

ex pos' tu late, <i>v.</i> to treat or reason with (cellent	ex töl', <i>v.</i> to praise
ex quí' ite, <i>a.</i> complete, ex-	ex tórt', <i>v.</i> to gain by force
tem' po re, <i>ad.</i> without	ex tor' tion, <i>n.</i> unlawful ex-
study (or enlarge	action of money
ex tend', <i>v.</i> to stretch out,	ex trav' a gant, <i>a.</i> wasteful
ex ten' sion, <i>n.</i> the act of ex-	ex trem' i ty, <i>n.</i> distress; the
tending	utmost part
ex ten' sive, <i>a.</i> wide, large	ex' tri cate, <i>v.</i> to set free,
ex ten' u ate, <i>v.</i> to lessen	to disentangle
ex te' ri or, <i>a.</i> }	ex u' be rance, <i>n.</i> excess in
ex tē' nal, <i>a.</i> } outward	plenty, overgrowth
ex tinct', <i>a.</i> extinguished,	ex u' be rant, <i>a.</i> plentiful,
dead (to destroy	over abundant
ex tin' guish, <i>v.</i> to quench,	ex ult', <i>v.</i> to rejoice greatly
ex tir' pate, <i>v.</i> to root out,	ex ul ta' tion, <i>n.</i> joy, tri-
to destroy	umph
	Fab' ric, <i>n.</i> a building

fathoms long. To each harping iron is fastened a strong stick, about five or six feet long, and a soft pliable line of as many fathoms, called the fore-gauger, which is fastened to the lines in the boat.

The harpooner, who is placed in the head of the boat, seeing the whale, thrusts the harping iron with all his might into its body, and leaves it in; then he lets go the line that is fastened to it, which discovers where the whale is: for the minute it is wounded, it plunges and swims with great impetuosity. And this is the moment of danger, lest it should outrun the length of the line, and pull the boat after it into the deep. To guard against this, a man stands by the line with a sharp knife, ready to cut it in a moment in case of necessity.

If the whale return in order to take breath, the men immediately approach it, and with their very sharp lances, thrust it through the body, until they see it spout blood; which is the most joyful sign of its being mortally wounded. When the whale is killed, they cut holes in the fins and tail, and tying a rope to it, tow it to the vessel; where it is fastened

ri cate, <i>v.</i> to build, to	fal' li ble, <i>a.</i> liable to mis-
rge (false	take, frail
n lous, <i>a.</i> invented,	fa' lous, <i>a.</i> uncultivated
' tious, <i>a.</i> gay, lively,	fa mil' iar i tÿ, <i>n.</i> an easy
ttÿ	intercourse, acquaintance
' i tate, <i>v.</i> to make easy	fa mil' iar ize, <i>v.</i> to make
' i tÿ, <i>n.</i> easiness	easy by habit (hunger
ious, <i>a.</i> given to	fam' ish, <i>v.</i> to die with
ion, <i>n.</i> a party, tumult	fa nat' ic, <i>n.</i> an enthusiast
or, <i>n.</i> an agent	fa nat' i cism, <i>n.</i> religious
' cious, <i>a.</i> deceitful,	frenzy (whimsical
se	fan tas' tic al, <i>a.</i> fanciful,
a cÿ, <i>n.</i> a deceitful ar-	far i na' ceous, <i>a.</i> mealy
ment	faf' ci nate, <i>v.</i> to bewitch,
bil' i tÿ, <i>n.</i> liableness	to enchant (nice
be deceived	faf tid' eous, <i>a.</i> disdainful,

side of the ship and floats upon its back, al-
level with the sea.

order to cut off the blubber, from which they
are the oil, several men stand on the fish, having
boots shod with iron spurs, to prevent them
slipping. They then cut off large pieces of
er, weighing two or three thousand pounds each,
the men in the ship hoist on deck, by means of
fixed for that purpose.

When all the blubber is taken off of the fish, they cut
out two large jaw-bones, which, when hoisted on
are cleaned, and fastened to the shrouds, with
placed under them, to catch the oil which they
drage. The carcase is then left to float, and sup-
food for Greenland birds.

The produce of a large whale, is sometimes valued
out four thousand dollars. Thus richly laden,
prepare to return home with their spoil. And
earlier they are successful in procuring their load or
they must leave those seas in order to get clear of
ice, before the end of the month called August.

Mental Improvement.

L

fe' tal, <i>s.</i> deadly, destructive	fe' ro' cious, <i>s.</i> fierce, full of
fa' ta, <i>s.</i> destiny, cause, event	fe' ro' ci' ty. fe' rôf' i' te, <i>n.</i>
fa' tal' i' ty, <i>n.</i> a degree of	fierceness, cruelty
fatal, tendency to danger	fer' til' ize, <i>v.</i> to enrich, to
fa' tal' om, <i>n.</i> six feet, a reach	make
fa' tigue, fa' teeg, <i>n.</i> labor,	fer' tile, <i>s.</i> fruitful (plenty
weariness	fer' til' i' ty, <i>n.</i> abundance,
fe' al' to, <i>n.</i> duty to a fa-	fer' vent, <i>s.</i> zealous, full of
fer' a' ble, <i>s.</i> practicable,	fer' ven' cy, <i>n.</i> heat of mind,
that may be done	zeal
fe' con' di' ty, <i>n.</i> fruitfulness	fest' i' val, <i>n.</i> time of feast ;
fa' gn, fa' gn, <i>v.</i> to invent, to	<i>s.</i> relating to (gaiety
conceive	fest' i' v' i' ty, <i>n.</i> a feast, mirth,
fa' li' ci' ty, fa' lis' i' te, <i>n.</i> hap-	fi' bre, <i>n.</i> a small thread
piness, <i>s.</i> cruel, barbarous	or string
fel' on' y, <i>n.</i> a capital crime	fic' tion, <i>n.</i> an invented story.

SECTION XXXIII.

A Family Conversation on the Slavery of the Negroes.

Charles. MAY I be allowed to choose a subject for this evening's conversation? I want to know how agriculture is performed in the West-Indies; I have understood they have but few if any horses there.

Father. It is true they have not a sufficient number of horses in the West-India islands, to plow and cultivate their land, as farmers do in Europe and America; and, therefore, almost all their laborious operations are performed by Negro-slaves.

Augusta. Are those islands inhabited by Negroes? I thought these people were natives of Africa.

Father. You are right, my dear; they are indeed, natives of Africa; but they have been snatched by the hand of violence, from their country, friends, and connexions. I am ashamed to confess that many ships are annually sent from different parts of England, to the coast of Guinea, to procure slaves from that unhappy country, for the use of our West-India islands,

fic' tious, <i>a.</i>	} counterfeited, false-	flac' cid, flāf' sīd, <i>a.</i> limber,
fic' ti tious,		weak
fik' tish' us, <i>a.</i>		flac' cid i ty, flāf' sīd' i te, <i>n.</i>
fi del' i tē, <i>n.</i> faithfulness,		limberness, weakness
honesty		fla gi tious, flā gish' us, <i>a.</i>
fil' ial, <i>a.</i> belonging to, or		very wicked, vile (heat
becoming a child		flā' gran cē, <i>n.</i> a burning
fil' ter, fil' trate, <i>v.</i> to strain		flā' grant, <i>a.</i> burning, eager,
fi' nal, <i>a.</i> last, conclusive		publicly known
fi nānce', <i>n.</i> profit, revenue		flam beau, flām' bo, <i>n.</i> a
fi nan ciēr', <i>n.</i> one who col-		lighted torch
lects the public revenue		flat' u lent, <i>a.</i> empty, windy
fi' nis, <i>n.</i> conclusion, end		flex' i ble, <i>a.</i> easy to be bent,
fi' nite, <i>a.</i> limited, bounded		pliant
firm' a ment, <i>n.</i> the sky (ly		flor' id, <i>a.</i> rosy, blooming
firm ly, fērm' le, <i>ad.</i> strong-		fluc' tu ate, <i>v.</i> to float, to be

where they are sold to the planters of sugar-plantations; and afterwards employed in the hardest and most servile occupations; and pass the rest of their lives in slavery and wretchedness.

Sophia. How much my heart feels for them! How agonizing must it be, to be separated from one's near relations! parents perhaps divided from their children for ever; husbands from their wives; brothers and sisters obliged to bid each other a final farewell!—But why do the kings of the African states suffer their subjects to be so cruelly treated?

Mother. Many causes have operated to induce the African princes to become assistants in this infamous traffic; and instead of being the defenders of their harmless people, they have frequently betrayed them to their most cruel enemies. The Europeans have corrupted these ignorant rulers, by presents of rum, and other spirituous liquors, of which they are immoderately fond. They have fomented jealousies, and excited wars amongst them, merely for the sake of obtaining the prisoners of war for slaves.—Frequently they use no ceremony, but go on shore in the night, set fire to a neighboring village, and seize

in an unsettled state	fore bode', <i>v.</i> to foretell
flu'ent, <i>a.</i> flowing, copious	for' eign, <i>n.</i> not of this country
flu' en cý, <i>n.</i> readiness, eloquence	for' eign er, <i>n.</i> a person from another country
flu' id, <i>n.</i> animal juices, what runs or flows; <i>a.</i> not solid (or quality	for' seit, <i>v.</i> to lose by some offence (forfeited
flu' id' i tý, <i>n.</i> a fluid state,	for' seit ure, <i>n.</i> the thing
flu' ble, <i>n.</i> a weak fluid, failing	forge, <i>v.</i> to counterfeit, to falsify (counterfeiting
fo' li age, <i>n.</i> leaves, tufts of leaves	for' ge' y, <i>n.</i> the crime of
fol' io, <i>n.</i> a large book, in which every sheet makes but two leaves	for' lorn', <i>a.</i> deserted, wretched
fo ment', <i>v.</i> to encourage, to bathe (out boats	for mal' i tý, <i>n.</i> ceremony
for'd' a ble, <i>a.</i> passable with-	fôr' ti tude, <i>n.</i> courage
	for tu' i tous, <i>a.</i> accidental
	fol' sil, <i>n.</i> any mineral, or shell

upon all the unhappy victims, who run out to escape the flames.

Cecilia. What hardened hearts do the captains of those ships possess! They must have become extremely cruel, before they would undertake such an employment.

Mother. There is reason to believe that most of them, by the habits of such a life, are become deaf to the voice of pity: we must, however, compassionate the situation of those, whose parents have early bred them to this profession, before they were of an age to choose a different employment. But to resume the subject of the Negroes. What I have related is only the beginning of their sorrows.

When they are put on board the ships they are crowded together in the hold, where many of them die, for want of air and room. There have been frequent instances of their throwing themselves into the sea, when they could find an opportunity, and seeking in death a refuge from their calamity.

As soon as they arrive in the West-Indies, they are

<i>fos' ter</i> , <i>v.</i> to nurse	<i>frau' du lent</i> , <i>a.</i> deceitful,
<i>frac' ture</i> , <i>n.</i> a breach ; <i>v.</i> to break a bone (weak	trickish (of a ship
<i>fra gile</i> , <i>frāj' il</i> , <i>a.</i> brittle,	<i>freight</i> , <i>frāte</i> , <i>n.</i> the loading
<i>fra' grant</i> , <i>a.</i> sweet smelling	<i>fre net' ic</i> , <i>a.</i> mad (mind
<i>fra' grance</i> , <i>n.</i> } sweetness	<i>fren' zy</i> , <i>n.</i> distraction of
<i>fra' gran cy</i> , <i>n.</i> } of smell	<i>fric' tion</i> , <i>n.</i> the act of rub-
<i>frāil</i> , <i>a.</i> weak, inconstant	bing together
<i>frāil' ty</i> , <i>n.</i> weakness	<i>fri gid</i> , <i>frīj' id</i> , cold, dull
<i>frank' in cense</i> , <i>n.</i> a sweet	<i>fri gid' i ty</i> , <i>n.</i> coldness
smelling gum	<i>friv' o lous</i> , <i>a.</i> trifling, slight
<i>frank' ness</i> , <i>n.</i> plainness	<i>frōnt' iēr</i> , <i>n.</i> limits, adja-
<i>frat' er' nal</i> , <i>a.</i> brotherly	cent to
<i>frā' ri cide</i> , <i>n.</i> the murder	<i>front' is piece</i> , <i>n.</i> a picture
of a brother	fronting the title page
	<i>frōw' ard</i> , <i>a.</i> peevish, angry

carried to a public market, where they are sold to the best bidder, like horses at our fairs. Their future lot depends much upon the disposition of the master, into whose hands they happen to fall ; for among the overseers of sugar-plantations, there are some men of feeling and humanity ; but too generally the treatment of the poor Negroes is very severe.

Accustomed to an easy indolent life, in the luxurious and plentiful country of Africa, they find great hardship from the transition to a life of severe labor, without any mixture of indulgence to soften it.

Deprived of the hope of amending their condition, by any course of conduct they can pursue, they frequently abandon themselves to despair ; and die, in what is called the seasoning, which is becoming inured by length of time to their situation. They who have less sensibility and stronger constitutions, survive their complicated misery but a few years : for it is generally acknowledged, that they seldom attain the full period of human life.

Augusta. Humanity shudders at your account !— But I have heard a gentleman, who had lived many years abroad, say, that Negroes were not much superior to the brutes ; and that they were so stupid and

fru' gal, <i>a.</i> sparing, not wasteful, thrifty	fun da ment' al, <i>a.</i> chief, original (of melting
fru gal' i t̃j, <i>n.</i> good man- agement, thrift	fu sioa, fū' zhun, <i>n.</i> the ad
fru i tion, fru iih' un, <i>n.</i> en- joyment	fu' t̃iē, <i>a.</i> talkative, trifling
fru' trate, <i>n.</i> to defeat, dis- appoint	fu til' i t̃j, <i>n.</i> talkativeness, want of importance
fu ga ci ty, fu gāf' i te, <i>n.</i> a flying away, instability	fu tu' ri t̃j, <i>n.</i> time to come
fu' gi tive, <i>n.</i> a runaway; <i>a.</i> flying, unsteady	Ga lāx' y, <i>n.</i> the milky way in the sky (decorate
ful' gen c̃j, <i>n.</i> brightness	gar' nith, <i>v.</i> to adorn, to
ful' gent, <i>a.</i> shining, glit- tering	gar' ru lens, <i>a.</i> talkative
fūme, <i>n.</i> smoke, vapor	gau' c̃j <i>a.</i> thow, grey
	ga zē'te', <i>n.</i> a newspaper
	gēl' id, <i>a.</i> extremely cold
	gen e al' o g̃y, <i>n.</i> history of family deicents *

stubborn, that nothing but stripes and severity could have any influence over them.

Father. That gentleman was most probably interest-
ed in misleading those with whom he conversed. Peo-
ple, who reason in that manner, do not consider the dis-
advantages which the poor Negroes suffer from want of
cultivation. Leading an ignorant savage life in their
own country, they can have acquired no previous in-
formation; and when they fall into the hands of their
cruel oppressors, a life of laborious servitude, which
scarcely affords them sufficient time for sleep, deprives
them of every opportunity of improving their minds.

There is no reason to suppose that they differ from us
in any thing but colour; which distinction arises from
the intense heat of their climate. There have been
instances of a few, whose situation has been favorable
to improvement, who have shown strong powers of
mind. Those masters, who neglect the religious and
moral instruction of their slaves, add a heavy load of

* For want of a sufficient number of italic short *ſ*'s,
the roman short *ſ* is substituted occasionally.

gen e rof' i tŷ, *n.* kindness,
 liberality (free
 gen' e rous, *a.* liberal, kind,
 gēn' ial, *a.* contributing to
 mirth or increase, native
 gēn' ius, *n.* a person endow-
 ed with superior facul-
 ties, nature (scit, original
 gen' u ine, *a.* not counter-
 ge' nus, *n.* a class of beings
 ges' ture, *n.* motion, action
 gēst' lŷ, *a.* like a ghost,
 shocking (sphere
 globe', *n.* a round body, a
 glob' u lar, *a.* round like a
 globe (showy
 gor geous, gawr' jus, *a.* fine

gra da' tion, *n.* advancing
 step by step, regular pro-
 gress
 grad' u al, *a.* step by step
 gran' u late, *v.* to form into
 small grains
 grate' ful, *a.* having a due
 sense of favors, pleasing
 grat' i fy, *v.* to indulge, to
 please (freely
 gra' tis, *ad.* for nothing,
 grat' i tude, *n.* duty to ben-
 efactors
 gra tu' i tŷ, *n.* a reward, re-
 compense
 grav' i tate, *v.* to tend to
 the centre of attraction

guilt to that already incurred, by their share in this unjust and inhuman traffic.

Charles. My indignation rises at this recital. Why does not the British parliament exert its power, to avenge the wrongs of these oppressed Africans? What can prevent an act being passed to forbid Englishmen from buying and selling slaves?

Father. Many persons of great talents and virtue, have made several fruitless attempts to obtain an act for the abolition of this trade. Men interested in its continuance have hitherto frustrated these generous designs: but we may rely upon the goodness of that Divine Providence, who cares for all creatures, that the day will come, when their rights will be considered: and there is great reason to hope, from the light already cast upon the subject, that the rising generation will prefer justice and mercy, to interest and policy; and will free themselves from the odium we at present suffer, of treating our fellow-creatures in a manner unworthy of them, and of ourselves.

Mother. Henry, repeat that beautiful apostrophe to

grav' i tŷ, <i>n.</i> weight, seriousness	guid' ance, <i>n.</i> direction
gra' zier, <i>n.</i> one who feeds cattle	Ha' be as cōr' pus, <i>n.</i> a writ of liberty
gre ga' ri ous, <i>a.</i> going in	hab' er dāh er, <i>n.</i> a dealer in small wares
grim' ace, <i>n.</i> distortion of the countenance	ha bil' i ment, <i>n.</i> clothes,
gro tesque, gro.těsk', <i>a.</i> comical, ridiculous	hab' it, <i>n.</i> dress, custom, use
grōt, <i>n.</i> } a cave, a	ha bit' u al, <i>a.</i> by habit, customary
grot' to, <i>n.</i> } cavern	ha bit' u ate, <i>v.</i> to accustom
guar an tee', <i>n.</i> one who fees covenants perform'd	hal' cy on, <i>a.</i> quiet, happy
guar' di an, <i>n.</i> one who has the care of an orphan	hal le lu jah, hal le lū' ya, <i>n.</i> praise ye the Lord
	har āngue', <i>v.</i> to make a speech

a Negro woman, which you learned the other day out of Barbauld's Hymns.

Henry. "Negro woman, who fittest pining in captivity, and weepest over thy sick child, though no one sees thee, God sees thee; though no one pities thee, God pities thee. Raise thy voice, forlorn and abandoned one; call upon him from amidst thy bonds, for assuredly he will hear thee."

Cecilia. I think no riches could tempt me to have any share in the slave trade. I could never enjoy peace of mind, whilst I thought I contributed to the woes of my fellow-creatures.

Mother. But, Cecilia, to put your compassion to the proof; are you willing to debar yourself of the numerous indulgences you enjoy, from the fruit of their labor?

Cecilia. I would forego any indulgences to alleviate their sufferings.

The rest of the Children together. We are all of the same mind.

Mother. I admire the sensibility of your uncorrupted hearts, my dear children. It is the voice of nature and virtue. Listen to it on all occasions, and bring it home to your bosoms, and your daily prac-

har' als, <i>v.</i> to weary, to vex	wards, top, utmost degree
hàr' mo ný, <i>n.</i> agreement	height en, hite' n, <i>v.</i> to raise
hàr' mo nize, <i>v.</i> to agree,	higher (wicked)
to make (greed, musical	heí nous, hà' nus, <i>a.</i> very
har mo' ni ous, <i>a.</i> well a-	heir, àre, <i>n.</i> he who inherits
har poon', <i>n.</i> an iron weap-	by law (inherits)
on to strike whales	heir es, àre' es, <i>n.</i> she who
ha' ven, <i>n.</i> a harbor, shelter	hem' is phere, <i>n.</i> half of
haugh ty, haw' te, <i>a.</i> proud,	the globe
insolent	he red' it a rý, <i>a.</i> descend-
hay' oc, <i>n.</i> ruin, waste	ing by inheritance
haut boy, hò' boy. <i>n.</i> a wind	her' e fy <i>n.</i> a fundamental
instrument, large straw-	error in religion
berry	her' e tic, <i>n.</i> one who holds
haz' ard, <i>n.</i> danger, chance	a fundamental error in
haz' ard ous, <i>a.</i> dangerous	religion
height, hite, <i>n.</i> space up-	her' i tage, <i>n.</i> an inheritance

tice. The same principle of benevolence, which excites your just indignation at the oppression of the Negroes, will lead you to be gentle towards your inferiors, kind and obliging to your equals, and in a particular manner condescending and considerate towards your domestics ; requiring no more of them, than you will be willing to perform in their situation ; instructing them when you have opportunity ; sympathising in their afflictions, and promoting their best interests to the utmost of your power.

Mental Improvement.

SECTION XXXIV.

GEOGRAPHY.

WHAT is Geography?

Geography, in its most general sense, signifies a description of the several parts of the surface of the earth, and of its productions.

What are the natural divisions of the earth?

The natural divisions of the earth are land and water.

kēr' mīt, <i>n.</i> one living in solitude	hid' e ous, <i>a.</i> dreadful
he' ro, <i>n.</i> a brave man	hī' e rār 'chŷ, <i>n.</i> ecclesiastical government
he' ro ess, <i>n.</i> } a brave or	hī e ro g'ŷph' ic, <i>n.</i> an emblem, a writing in pictures
he' ro ine, <i>n.</i> } very bold woman	hī lar' i tŷ, <i>n.</i> gaiety, mirth
he' ro iŷin, <i>n.</i> the qualities of an hero, bravery (doubt	hom' age, <i>n.</i> a duty, respect
hes' i tate, <i>v.</i> to pause, to	hām' i cide, <i>n.</i> murder
het e ro ge' ne al, <i>a.</i> } not	ho mo ge' ne al, <i>a.</i> } of the
het e ro ge' ne ous, <i>a.</i> } of the same nature, unlike	ho mo ge' ne ous, <i>a.</i> } same nature (like nature
hi a' tus, <i>n.</i> an aperture	ho mo ge ny, ho inōj' e ne, <i>n.</i>
hī bër' nal, <i>a.</i> belonging to winter	ho mol' o gous, <i>a.</i> proportional, similar
	ho ri' zon, <i>n.</i> the line that

How great a proportion of the earth is covered with water?

According to the best computations, about three fourths of the surface of this globe is covered with water; and it is therefore called terraqueous, from terra, land, and aqua, water.

Why is the earth called a globe?

Because that its figure nearly resembles a globe, being a round body, whose surface is every where equally remote from the center, except that its diameter from east to west is a few miles longer than that from north to south.

How large is the globe?

It is said to be twenty four thousand nine hundred and sixty miles in circumference; and consequently its surface is computed to contain one hundred and ninety nine millions, five hundred and eleven thousand, five hundred and ninety five square miles.

What are the geographical divisions of the land?

Geographers divide the land into two parts, which they call the eastern, and the western continents.

What is a continent?

A continent is a very large tract of country, not entirely separated by water.

terminates the fight	hof' tile, <i>a.</i> adverse, enemy.
hor i zôn' tal, <i>a.</i> on a level	like
hor' ri ble, <i>a.</i> } dreadful	hof til' i tŷ, <i>n.</i> open war
hor' rid, <i>a.</i> } hideous,	hu'man, <i>a.</i> belonging to
rough (gloom	man
hor' ror, <i>n.</i> dread, terror,	hu māne', <i>a.</i> kind, good
hor' tu lan, <i>a.</i> belonging to	hu man' i tŷ, <i>n.</i> the nature
a garden	of man, benevolence
ho fan' na, <i>n.</i> praise to God	hu' mid, <i>a.</i> moist, wet
hōſe, <i>n.</i> breeches, stockings	hu mid' i tŷ, <i>n.</i> moisture
ho ſier, hō' zhur, <i>n.</i> one who	hu mil i a' tion, <i>n.</i> the act of
sells stockings (ſtrangers	hu mil' i tŷ, <i>n.</i> freedom
hof' pit a ble, <i>a.</i> kind to	from pride, modeſty,
hof pi tal' i tŷ, <i>n.</i> kindneſs,	ſubmiſſion (<i>v.</i> to gratify
entertainment of ſtrangers	hu' mor, <i>n.</i> moiſture, whim,

How are theſe continents divided ?

The eaſtern continent is divided into Europe, Aſia, and Africa. The weſtern, into North and South America.

Are there but two diviſions of land, which are properly termed continents ?

Some geographers reckon four continents, viz.—Europe, Aſia, Africa, and America. To which ſome add the ſtates of New-Holland, for a fifth continent.

Are there not parts of land which are called by other names ?

Yes, there are Iſlands, Penin'ſulas, Iſth'muſes, Prom'ontories, and Mountains.

What is an iſland ?

An iſland is a tract of land entirely ſurrounded by water.

What is a peninſula ?

A peninſula is almoſt an iſland, or a tract of land ſurrounded by water, excepting at one narrow neck ; as Boſton.

What is an iſthmus ?

An iſthmus is a narrow neck of land, joining a peninſula to the main land ; as Boſton-neck, which

hu'morous, <i>a.</i> merry, pleas- ant (tempest	ing or diminishing beyond the truth
hur' ri cane, <i>n.</i> a violent	hy poc' risy, <i>n.</i> dissimula- tion, pretence
hy' a cinth, <i>n.</i> a kind of flower	hyp' o crite, <i>n.</i> a dissembler, a deceitful person (tion
hy draul' ics, <i>n.</i> the art of conveying water through conduits	hy pōth' e sis, <i>n.</i> a supposi- hy po thet' ic al, <i>a.</i> supposed
hy drom' e ter, <i>n.</i> an instru- ment to measure the moisture of the air	I de' a, <i>n.</i> notion, any thing formed in the mind.
hy dro pho' bi a, <i>n.</i> a dread of water (to marriage	i de' al, <i>a.</i> conceived in the mind (the same
hy me' ne al, <i>a.</i> belonging	i den' tic, i den' tic al, <i>a.</i>
hy pēr' bo le, <i>n.</i> an increas-	i den' titỹ, <i>n.</i> sameness
	id' i om, <i>n.</i> a mode of

forms a communication, by land, between Boston and Roxbury.

What is a Promontory?

It is a hill, or a point of land extending into the sea; the extremity of which is called a cape.

Are there not other divisions of the continents?

They are all divided into distinct governments.

What are the governments called?

They are called by different names, as Em'pires, King'doms, Mon'archies, Repub'lics, &c.

What is an Empire?

Any government is called an Empire, which is governed by one person who is called an Emperor, or an Empress; and who has unlimited power over the lives and property of his subjects; as the German Emperor.

What are Monarchies or Kingdoms?

They are of two kinds, either absolute or mixed.

What is an absolute Monarchy?

An absolute monarchy is that government which is swayed by one person, whether he is called king or emperor, whose will is the only law of the nation.

What is a mixed Monarchy?

A mixed monarchy is that which is swayed by one person, as principal in conjunction with others, who

speaking peculiar to a language	out of wedlock
id' i ot, <i>n.</i> a fool	il lib' e ral, <i>a.</i> mean, sparing
i dol' a try, <i>n.</i> the worship of images	il li cit, il lis' it, <i>a.</i> unlawful
ig no' ble, <i>a.</i> mean of birth, worthless	il lit' e rate, <i>a.</i> unlearned, ignorant
ig no min' i ous, <i>a.</i> mean, disgraceful	il lu' mine, <i>v.</i> } to en-
ig' no mi ny, <i>n.</i> disgrace	il lu' mi nate, <i>v.</i> } lighten,
il le' gal, <i>a.</i> contrary to law	to adoru
il le git' i ma cy, <i>n.</i> state of being	il lu mi na' tion, <i>n.</i> giving light, brightness
il le git' i mate, <i>n.</i> a bastard; <i>a.</i> unlawful, born	il lu' tion, il lū' zhun, <i>n.</i> a false show, error
	il lu' five, <i>a.</i> } deceiving
	il lu' so ry, <i>a.</i> } by false show

hold a part of the government in their hands, and thereby have a check upon the king or emperor.

What is a Republic?

It is either an aristoc'racy, democ'racy, or a mixture of both.

What is an Aristocracy?

It is a government vested in the hands of nobles.

What is a Democracy?

It is when the supreme power is exercised by all the citizens, in a general meeting or assembly.

Is there not another form of government except these?

There is another called a Representative Republic; in which the people choose deputies to make laws for them; as the government of the United States.

What are the divisions of water called?

The water is divided by the land into several parts, which are called oceans, seas, bays, gulfs, lakes, rivers, brooks, and springs.

What is an Ocean?

An ocean is the largest collection of water, not entirely separated by land.

How many Oceans are there?

M

il luf' trate, <i>v.</i> to explain, to brighten	(tion	im бүрлэ', <i>v.</i> to stock with money	(imitated
il luf' tra' tion, <i>n.</i> explanation		im' i ta ble, <i>a.</i> worthy to be	
il luf' tri ous, <i>a.</i> noble, eminent		im' i tate, <i>v.</i> to copy, to endeavor to resemble	
im a gin a ry, im äj' in er e, <i>a.</i> fancied, not real		im mac' u late, <i>a.</i> spotless, pure	(hasty
im a gin a' tion, <i>n.</i> fancy, idea		im ma türe', <i>a.</i> not ripe,	
im a gine, im äj' in, <i>v.</i> to fancy, to paint in the mind		im mēse', <i>a.</i> unlimited.	
im be cil' i tŷ, <i>n.</i> weakness either of mind or body		im men' si tŷ, <i>n.</i> unbounded greatness, infinity	
im bibe', <i>v.</i> to drink in, to admit		im mērgē', <i>v.</i> } to put un-	
im brūe' <i>v.</i> to steep, to soak		im mērlē', <i>v.</i> } der water	
		im mēr' sion, <i>n.</i> a dipping under water	
		im' min ence, <i>n.</i> immediate or near danger	

There are five great oceans, viz. The Atlantic, the Pacific, the Indian, the Northern, and the Southern Ocean.

What is the situation and extent of the Atlantic Ocean?

The Atlantic lies between America, on the west side of it, and Europe and Africa on the east; and is three thousand miles wide.

What is the situation and extent of the Pacific Ocean?

The Pacific lies west of the continent of America, and divides it from Asia; it is ten thousand miles over.

What is the situation and extent of the Indian Ocean?

The Indian Ocean lies eastward of Africa, and southward of Asia; and is three thousand miles wide.

What is the situation and extent of the Northern, and Southern Oceans?

The Northern, or Frozen Ocean, lies northward of Europe and Asia, and is three thousand miles wide.

The southern, extending from the southern coasts of

<i>im' min ent</i> , <i>a.</i> near at hand,	<i>municate</i>
threatening	<i>im pàr' tial</i> , <i>a.</i> just, equal
<i>im mor' al</i> , <i>a.</i> dishonest	<i>im pēach</i> , <i>v.</i> to accuse by
<i>im mo ral' i tē</i> , <i>n.</i> want of	public authority
virtue, vice	<i>im pēach' ment</i> , <i>n.</i> an accu-
<i>im mu' ni tē</i> , <i>n.</i> privilege	sation, hindrance
<i>im mure'</i> , <i>v.</i> to shut in, im-	<i>im pede'</i> , <i>v.</i> to hinder
prison	<i>im ped' i ment</i> , <i>n.</i> hindrance
(able	<i>im pel'</i> , <i>v.</i> to press on, urge
<i>im mu' ta ble</i> , <i>a.</i> unchange-	forward
<i>im mu ta bil' i tē</i> , <i>n.</i> an un-	<i>im pend'</i> , <i>v.</i> to hang over
changeable state	<i>im pen' e tra ble</i> , <i>a.</i> not to
<i>im pāir'</i> , <i>v.</i> to make worse,	be pierced, or found out
to lessen	<i>im per' a tive</i> , <i>a.</i> command-
<i>im pal' pa ble</i> , <i>a.</i> not to be	ing (be perceived
perceived by the touch	<i>im per cept' i ble</i> , <i>a.</i> not to
<i>im pàrt'</i> , <i>v.</i> to give, to com-	

Africa to the south pole ; it is eight thousand, and five hundred miles over.

What is a Sea ?

A sea is a part of the ocean, almost surrounded by land, excepting a narrow pass, which is called a strait, and by which it communicates with the ocean.

What is a Bay ?

A bay is a still smaller division of the ocean, or a part of the sea running up into the main land, commonly between two capes.

What is a Gulf ?

A gulf is a large bay, and resembles a sea.

What is that narrow part of water called, which connects two large bodies of water, and by which the sea communicates with the ocean ?

A Strait or Sound.

What is a Lake ?

A lake is a large collection of water, in the interior parts of a country, surrounded by land ; most of them, however, communicate with the ocean by rivers.

By what is the situation of any place known ?

By its latitude, and longitude.

im pe' ri ous, <i>a.</i> haughty, commanding (trusion	im ply', <i>v.</i> to comprise, to in fold (consequence
im pē' ti nence, <i>n.</i> folly, in-	im pōrt' ance, <i>n.</i> moment,
im pē' ti fient, <i>a.</i> meddling, foolish	im pōrt' ant, <i>a.</i> weighty, momentous
im pē' vi ous, <i>a.</i> unpassable	im por tune', <i>v.</i> to tease
im pet u of' i tŷ, <i>n.</i> fury, force	im por tu' ni tŷ, <i>n.</i> contin- ual entreaty
im pet' u ous, <i>a.</i> fierce, vi-	im pose', <i>v.</i> to enjoin as a duty, to deceive
im pi' e tŷ, <i>n.</i> wickedness	im po si tion, im po ziŷh' un, <i>n.</i> a cheat, injunction
im pingē', <i>v.</i> to dash against	im' poŷt, <i>n.</i> a tax, a toll
im pi ous, <i>a.</i> wicked, pro- fane (cified, malicious	im' po tent, <i>a.</i> weak, feeble
im pla' cable <i>a.</i> not to be pa-	im' pre cate, <i>v.</i> to curse
im pli cit, im pli' it, <i>a.</i> rest- ing upon another, entan- gled (ŷeech	im preg' na ble, <i>a.</i> unshaken, not to be taken
im plore', <i>v.</i> to ask, to be-	im preg' nate, <i>v.</i> to fill, to

What is Latitude?

Latitude is the distance of any place from the equator, or equinoctial line, either north or south, reckoned by degrees and minutes.

What is the Equator?

It is an imaginary line or circle, which encompasses the middle of the earth, running from east to west quite round it, dividing the northern half of the globe from the southern.

Why is this circle sometimes called the Equinoctial Line?

Because when the sun appears therein, the days and nights are equal in all parts of the world.

What are Degrees and Minutes?

A degree is a distance of sixty geographic miles, or sixty nine and a half of the usual measure. A minute is a geographic mile; so that sixty minutes make a degree, and three hundred and sixty degrees make the length of the equator.

Where do geographers begin to reckon latitude?

Latitude is reckoned from the equator towards the

make fruitful	(deep	in ad. vērt' ence, <i>n.</i> carelessness, negligence
im preſ', <i>v.</i> to force, fix		
im preſ' ſion, <i>n.</i> a ſtamp,		in ad vērt' ent, <i>a.</i> careleſs, heedleſs
image fixed in the mind		
im' pulſe, <i>n.</i> communicated		in an' i mate, <i>a.</i> dull, void of life
force, influence on the		
mind (from puniſhment		in au' gu rate, <i>v.</i> to conſecrate
im pu' ni tſy, <i>n.</i> freedom		(fleſh
im pure', <i>a.</i> unholy		in car' nate, <i>a.</i> clothed with
im pu' ri tſy, <i>n.</i> want of holineſs, or cleannereſs		in cen' di a rſy, <i>n.</i> one who ſets houſes on fire, or kindles ſtrife
im pute', <i>v.</i> to charge upon, to attribute good or ill		in cen' tive, <i>n.</i> incitement ; <i>a.</i> ſtirring up, enticing
in ac ceſ' ſi ble, not to be approached or reached		in ceſ' ſant, <i>a.</i> continual
in ad' e quate, <i>a.</i> not equal, defective		in' ci dence, <i>n.</i> } accident, in' ci dent, <i>n.</i> } an event

poles. All places that are ſituated between the equator and the north pole, are ſaid to be in north latitude ; all ſouth of the equator, are in ſouth latitude.

What is meant by the Axis and Poles of the earth ?

The axis of the earth is an imaginary line paſſing through its center from north to ſouth. The extreme points of the axis are called the poles.

How many degrees of latitude are there ?

Ninety.

What is Longitude ?

Longitude is a diſtance either eaſt or weſt from ſome fixed meridian, meaſured on the equator. All places eaſt of the fixed meridian are in eaſt longitude ; all weſt, are in weſt longitude.

What is a Meridian ?

It is an imaginary line or circle, drawn from the north to the ſouth poles, through the zenith and the nadir, croſſing the equator at right angles, and dividing the globe into eaſtern and weſtern hemiſpheres.

Why is this line called the Meridian ?

It is called meridian from the latin word *meridies*, *midday* ; becauſe when the ſun comes to the ſouth

in cision, in sizh' un, <i>n.</i> a cut, a wound (<i>mate</i>	in cōr' po rate, <i>v.</i> to form into one body, or society
in cite', <i>v.</i> to stir up, to animate, <i>n.</i> motive	in cor' ri gi ble, <i>a.</i> bad beyond amendment
in clem' ent, <i>a.</i> harsh, severe	in cul' cate, <i>v.</i> to instruct
in clem' en cy, <i>n.</i> cruelty, severity (<i>disposed</i>	in cum' bent, <i>a.</i> resting upon, imposed as a duty
in cline', <i>v.</i> to bend, to be	in cur', <i>v.</i> to become liable to, to deserve
in clude', <i>v.</i> to take in, to comprehend (<i>ing</i>	in de fat' i ga ble, <i>a.</i> unwearyed
in cla' sive, <i>a.</i> comprehend-	in def' i nite, <i>a.</i> unlimited
in com mode', <i>v.</i> to hinder, to embarrass (<i>sistent</i>	in del' i ble, <i>a.</i> not to be blotted out
in com pat' i ble, <i>a.</i> incon-	in dem' ni fy, <i>v.</i> to secure against loss or punishment
in con' ti nence, <i>n.</i> unchastity	
in con' ti nent, <i>a.</i> unchaste	

part of this line, it is called noon, and the day is half spent.

How many Meridians are there ?

There are an infinite number of meridians, which vary as we travel east or west.

How many degrees of Longitude are there ?

One hundred and eighty.

Why are there not so many degrees of Latitude as Longitude ?

Because longitude is reckoned from the meridian, half round the earth ; whereas latitude is reckoned only from the equator to the poles ; which is but one quarter of the circumference of the globe.

What are Parallels of Latitude ?

Imaginary circles running from east to west, like the equator, quite round the globe.

How many Parallels of Latitude are there ?

There are as many parallels of latitude, as there are degrees ; the first is sixty miles from the equator, and the others nearly equidistant from each other.

Wherein do the Degrees of Latitude differ from those of Longitude ?

The degrees of latitude are every where nearly

in den' ture, <i>n.</i> a covenant or deed	in di vis' i ble, <i>a.</i> not to be divided
in de pend' ent, <i>a.</i> free	in' do lence, <i>n.</i> laziness
in' dex, <i>n.</i> a pointer, a table of contents (point out	in' do lent, <i>a.</i> lazy, inatten- tive (lead
in' di cate, <i>v.</i> to show, to	in duce', <i>v.</i> to persuade, to
in di ca' tion, <i>n.</i> a mark, a sign (charge	in ef' fa ble, <i>a.</i> unspeakable
in dict', <i>v.</i> to accuse, to (ty	in ef' ti ma ble, <i>a.</i> above all price
in' di gence, <i>n.</i> want, pover-	in ev' i ta ble, <i>a.</i> certain
in' di gent, <i>a.</i> being in want, poor (raged	in ex' q ra ble, <i>a.</i> not to be moved by entreaty
in dig' nant, <i>a.</i> angry, en-	in ex' tri ca ble, <i>a.</i> not to be disentangled
in dis creet', <i>a.</i> imprudent	in fal' li ble, <i>a.</i> incapable of mistake (ous
in dis crim' in ate, <i>a.</i> undif- tinguished (ter, &c.	in' fa mous, <i>a.</i> base scandal-

equal; but as all the meridians cut the equator at right angles, and approach nearer to each other, until at last they cross at the poles, it is obvious that the degrees of longitude will lessen as we go from the equator to either pole.

From what Meridian is Longitude usually computed?

The Europeans and Americans usually reckon longitude from the meridian of London. But geographers commonly assume that meridian for the first, which passes through the metropolis of their own country; and in this view, the meridian of Philadelphia is the first for Americans, and that of Paris for the French.

Can two places be in the same Latitude & Longitude?

They may be in the same latitude or longitude, but they cannot be in the same latitude and longitude.

What is meant by a place lying in the same Latitude with another?

It is meant that it lies in the same distance from the equator either north or south.

What is meant by two places lying in the same Longitude?

fa' fa mŷ, <i>n.</i> disgrace, re- proach	drawn from previous ar- guments
in' fan tile, <i>a.</i> relating to an infant, childish	in fe ri or' i tŷ, <i>n.</i> lower state of dignity or value
in fat' u ate, <i>v.</i> to deprive of understanding, to be- witch	in fe' ri or, <i>a.</i> lower in place, or value (lish
in fec' t, <i>v.</i> to corrupt, to communicate bad qual- ities	in fēr' nal, <i>a.</i> very bad, hel- in felt', <i>v.</i> to disturb, afflict
in fec' tion, <i>n.</i> taint, the quality communicated	in' fi del, <i>n.</i> an unbeliever in fi del' i tŷ, <i>n.</i> a disbelief in Christ (endless
in fec' tious, <i>a.</i> tainting, ca- pable of communicating its like (clude	in' fi nite, <i>a.</i> unbounded, in ſn' i tŷ, <i>n.</i> endless num- ber, unbounded greatness
in fēr', <i>v.</i> to deduce, con- in' fer ence, <i>n.</i> conclusion	in firm, in fērm', <i>a.</i> weak, feeble (weakness in firm i ty, in fērm' i te, <i>n.</i>

It means that they are at an equal distance from any fixed meridian; although one place may be in north, and the other in south latitude.

What are the Zenith and the Nadir?

They are the poles of the horizon: the zenith is the point directly over our heads; and the nadir the point directly under our feet.

What is the Horizon?

The sensible horizon, is that circle which limits our prospects, where the sky and the land, or water, appear to meet. The rational or real horizon, is a circle which passes through the centre of the earth, dividing the globe into upper and lower hemispheres.

What are we to understand by the word climate?

The word climate has two significations, the one common, and the other geographical. In common language, the word is used to denote the difference in the seasons, and the temperature of the air. When two places differ in these respects, they are said to be in different climates.

What is the geographical sense of the word climate?

In a geographical sense, a climate is a tract of the

in flāte', <i>v.</i> to swell with wind (bent, or moved)	in i qui ty, in ik' kwi te, <i>n.</i> injustice
in flex' i ble, <i>a.</i> not to be	in i tial, in ish' al, <i>a.</i> placed at the beginning
in' flu ence, <i>n.</i> ascendant power	in i tiate, in ish' yate, <i>v.</i> to enter, to instruct
in fringe', <i>v.</i> to injure, break, transgress (inspire	in junc' tion, <i>n.</i> order, com- mand (to annoy
in fuse', <i>v.</i> to pour in, steep,	in' jure, <i>v.</i> to hurt unjustly,
in gra tiate, in grā' thate, <i>v.</i> to put or get in favor	in ju' ri ous, <i>a.</i> hurtful, mis- chievous
in hale', <i>v.</i> to draw in with air	in nate', <i>a.</i> inborn, natural
in he' rent, <i>a.</i> existing in something else, inborn, natural (imitated	in no va' tion, <i>n.</i> a change by the introduction of something new
in im' i ta ble, <i>a.</i> not to be	in or' di nate, <i>a.</i> irregular, disorderly
in i qui tous, in ik' kwi tus, <i>a.</i> unjust, wicked	in qui si tion, in kwi zish' un,

earth's surface, included between the equator and a parallel of latitude ; or between two parallels of such a breadth, as that the length of the day in the one, is half an hour longer than in the other.

SECTION XXXV.

Select Sentences on decent Behavior.

CIVILITY renders a superior amiable, an equal agreeable, and an inferior acceptable.

Good breeding does not consist in low bows, and formal ceremonies ; but in an easy, civil, and respectful behavior to every person, and particularly to the aged, and to strangers.

You should always consider that you are dependent creatures, who owe your life, and your all to your Creator and Preserver ; and to your parents, who, under his divine power, are the immediate authors of your existence.

For this reason you ought always to reverence and

<i>n.</i> an inquest, a judicial inquiry (busy in search	in <i>sig nif' i cant</i> , <i>a.</i>
in <i>quit' i tive</i> , <i>a.</i> curious,	less, void of mea
in <i>sane'</i> , <i>a.</i> mad, distracted	in <i>fin' u ate</i> , <i>v.</i> to l
in <i>sa ti a ble</i> , in <i>sā' sha bl</i> , <i>a.</i> }	fully, to infill
in <i>sa ti ate</i> , in <i>sā' shate</i> , <i>a.</i> }	in <i>sp' id</i> , <i>a.</i> withou
not to be satisfied (able	in' <i>to lent</i> , <i>a.</i> haug
in <i>scru' ta ble</i> , <i>a.</i> unsearch-	proud saucy
in <i>sen si bil' i ty</i> , <i>n.</i> dulness,	in <i>sol' vent</i> , <i>a.</i> unat
stupidity (other things	in <i>spire'</i> , <i>v.</i> to breat
in <i>ser't</i> , <i>v.</i> to place among	to infuse into the
in <i>sid' i ous</i> , <i>a.</i> deceitful,	in <i>stā'</i> , <i>v.</i> to put in
<i>fly</i> , aiming to ensnare	sion (a
in <i>sig nif' i can ce</i> , <i>n.</i> }	in <i>tan ta' ne ous</i> , <i>a.</i>
in <i>sig nif' i can cy</i> , <i>n.</i> }	<i>in' si gate</i> , <i>v.</i> to u
meaning	do ill (or
	in' <i>stinct</i> , <i>n.</i> natura

obey your parents. Nothing becomes children than a dutiful and respectful obedience to advice and commands; for they may be assured whatever their tender, religiously engaged dictate to them, is right, and ought to be obeyed.

Always regard, without frowning, what is you by those who are your superiors, either in learning; and reply, if necessary, with modesty. Never slight their advice, but let looks and deportment indicate your intention to profit by their instructions.

Never stare any person full in the face, for rudely impudent, and unbecoming. Be not in speaking, when strangers, or those whose acquaintance, come in the presence of your superiors; but wait until they have spoken let modesty and decency, govern your whole deportment.

Be always flexible and obliging to your car treating them with respectful obedience; for cy is a fault of vulgar children, and a characte

in' sti tute, *v.* to establish
in sti tu' tion, establishment,
education

in te ger, in tē' jer, *n.* the
whole of any thing (*rity*)

in teg' ri ty, *n.* honesty, pu-
in tel lect' u al, *a.* belong-
ing to the (*standing*)

in' tel lect, *n.* the under-
in tel' li gence, *n.* notice,

information (*informed*)
in tel' li gent, *a.* skilful, well

in tel' li gi ble, *a.* easy to be
understood (*ceptive*)

in tensé', *a.* very great, ex-

in tent'. *a.* anxiously dili-
gent; *n.* design

in tēr', *v.* to bury

in ter cede', *v.* to entreat for
another (*hinder*)

in ter cept', *v.* to stop, to
in ter cel' sion, *n.* entreaty,

or prayer for another
in' ter course, *n.* commerce,
communication

in ter dict', *v.* to forbid

in te' ri or, in ter' nal, *a.* in-
ward (*tween*)

in ter me' di ate, *a.* lying be-

in ter mis' sion, *n.* a pause

ill breeding. Shun pride, affectation, and presump-
tion; for they are indications of wickedness and folly.

Love all your equals, treat them with good humor;
and always speak to them with a mild and gentle tone
of voice: carefully avoiding all contradiction, and
harsh or indecent expressions, such as I will, I wont, or
you shant, and many more, which are too much used
by illnatured and illbred children; and which render
them despicable to those of good behavior.

If any with whom you associate, treat you in a mo-
rofe, unbecoming manner, be sure that you never suffer
yourselves to retaliate, or to be angry with them; but
treat them with civility, and good humor: their chur-
lishness will disgrace them, while your good behavior
will gain you love and esteem.

If the good conduct of your parents, and their kind
care in your education, have been so far blest, as to
place you, in point of good behavior, or knowledge,
above any, whom you may consider in this respect,
as your inferiors, be not proud of it, neither treat
them scornfully; for that would place you below
them.

Insolent or haughty words or actions, even to the
meanest, always make the person who is guilty of it,

in ter po'se', <i>v.</i> to place be- tween, to endeavor to re- concile	in ter vene', <i>v.</i> to come be- tween (out a will)
in ter po si tion, in ter po- zish' un, <i>n.</i> agency be- tween parties	in tel' tate, <i>a.</i> dying with- in tel' tins, <i>a.</i> internal, do- mestic
in tēr' pret, <i>v.</i> to explain	in tel' tines, <i>n.</i> the bowels, entrails
in tēr' ro gate, <i>v.</i> to exam- ine, to ask questions	in thrāl', <i>v.</i> to enslave
in ter rog' a tive, <i>a.</i> denot- ing a question (divide	in' ti ma cý, <i>n.</i> familiarity
in ter sect', <i>v.</i> to cut across,	in' ti mate, <i>v.</i> to hint; <i>a.</i> familiar
in ter sec' tion, <i>n.</i> the point where lines cross	in ti ma' tion, <i>n.</i> a hint
in ter spërse', <i>v.</i> to scatter here and there (tween	in tim' i date, <i>v.</i> to frighten, to discourage (keep
in' ter val, <i>n.</i> a space be-	in tire', <i>a.</i> whole, unbrot- in tol' e ra ble, <i>a.</i> insuffera- ble, not to be borne

disesteemed by all ranks of people; and even derided by the lowest: therefore if you would wish to be loved and esteemed, you must study to be courteous in all your words and actions; and render all the acts of kindness in your power to every one.

When any person speaks to you, or you to him, on any occasion, look him in the face with modesty and attention; and begin not to answer before he has done speaking, and then answer respectfully, and with the face turned towards him; for to reply with the face another way, indicates awkwardness and disrespect.

Be not forward in leading the conversation, for this belongs to the oldest person present. Always give attention when you are spoken to; and never interrupt any one while he is speaking, neither by speaking yourselves, nor by drawing the attention of those present to any foreign object.

Contain yourselves within the bounds of what you know; and never talk of things of which you are ignorant, unless it be with a view to inform yourselves; for that would render you ridiculous. You will gain more by being contented to be seen what you really

in tel' e rant, <i>a.</i> impatient, proud (drunk	in trūde', <i>v.</i> to encroach, to come uninvited
in tox' i cate, <i>v.</i> to make	in tru' sion, <i>n.</i> the act of
in trep' id, <i>a.</i> fearless, full of	intruding (once, clear
in tre pid' i tŷ, <i>n.</i> bravery, courage	in tu' i tive, <i>a.</i> seeing at
in' tri ca cŷ, <i>n.</i> difficulty	in vade', <i>v.</i> to enter or seize by force
in' tri cate, <i>n.</i> entangled, perplexed	in va lid, in va lēde', <i>n.</i> one disabled by sickness
in trigue, in treeg', <i>n.</i> a plot	in val' id, <i>a.</i> weak, of no efficacy
in trin' sic, <i>a.</i> inward, real,	in val' i date, <i>v.</i> to weaken
in tro duce', <i>v.</i> to bring in, to admit	in va sion, in vā' zhun, <i>n.</i> an attack (speech
in tro duc' tion, <i>n.</i> a pre- face, a beginning	in vec' tive, <i>n.</i> an abusive

are, than by attempting to appear what you are not. Selfconceit will seldom fail of gaining the disesteem of the wise and virtuous.

As arrogance and conceitedness of our own abilities are very disgusting to men of sense and virtue; we may be assured, they are highly displeasing to our Creator, who delights in an humble mind. And as amongst the truly wise men, he is wisest who thinks he knows least, so amongst the foolish, he is the greatest who thinks he knows most.

Avoid disputes as much as possible; and never contradict, nor oppose the opinion of another, but with great modesty. A modest person seldom fails of gaining the good will of those with whom he converses: whereas, those who contradict, and appear dogmatical upon all occasions, will surely procure disgust.

Never whisper when you are in company, nor laugh when you are looking towards any person; for that is a mark of illbreeding, and seems to insinuate, either that the persons who you wish should not hear, are unworthy of your confidence, or it induces them to suppose that you are laughing at, or speaking improperly of them.

in veigb, in vā', v. to exclaim	to strengthen
in vēi' gie, v. to intice, to	in vin' ci ble, a.
ailure	in vi' o la ble, a.
(find out	
in vent', v. to contrive, to	broken or pre
in' ven to rj, n. a catalogue	in vis i bil' i tē,
of goods	being
(trary	
in vēri', a. inverted, con-	in yi' i ble, q. i
in vērt', v. to turn upside	in voke', in' vo
down, to change (clothe	pray to
in vēst', v. to adorn, to (out	in volve', v. to e
in vē' ti gate, v. to search	in un da' tion, r
in vē' e rate, a. old obli	flow of wate
nate	in ure', v. to acc
(ry ill natured	i ral' ci ble, a. i
in vid' i ous, a. envious, ve-	
in vig' o rate, v. to animate,	angry

Carefully observe whether the person you are discoursing, be pleased with your or not; for if he appears to hear you with i you had much better be silent, and not to him in order to be heard.

Be studiously careful not to deserve th of a great talker; for incessant talkers are greeable companions. The greatest wisdom is to know when, and what, and where to time, matter and manner; the next to it i

Nothing can be more rude or unmanne one person to engross the conversation to take the words as it were out of anothe mouth, or to attempt to help him out in ons: for this is a tacit declaration, that he cannot speak so well upon the subject: you will therefore forestal and correct him

Never seek to be witty at the expence whether present or absent; nor gratify th nation, which is too prevalent in many yo of laughing at, or ridiculing the weakness of others, either by way of diverting the displaying your own superiority. For th

i ron' ic al, <i>a.</i> expressing one thing and meaning another (trary to words	out, to send forth; <i>n.</i> end; event, offspring
i' ro nŷ, <i>n.</i> a meaning con-	i tin' e rant, <i>a.</i> unsettled, wandering (ard
ir ra' di ate, <i>v.</i> to adorn with rays of light, to enlighten	Jap' ar d ŷ, <i>n.</i> danger, hazard
ir re frag i ble, ir re fräj' i-ble, <i>a.</i> not to be denied or confuted (be repaired	ju' di ca ture, <i>n.</i> a power to distribute justice
ir rep' a ra ble, <i>a.</i> not to	ju di cious, ju dŷh' us, <i>a.</i> wise, prudent (union
ir re triëv' a ble, <i>a.</i> that cannot be recovered, or repaired	junc' ture, <i>n.</i> a critical time,
ir' ri tate, <i>v.</i> to provoke	jün' ior, <i>n.</i> the younger
if sue, iŷh' ŷhu, <i>v.</i> to come	ju' ve nile, <i>a.</i> youthful, gay
	Kid' nap, <i>v.</i> to steal human beings
	Lab' y rinth, <i>n.</i> a place full of inextricable windings

contrary to that golden rule, of doing to others as we would like to be done unto.

Never suffer yourselves to speak scandalously of any one, nor gratify the malevolence of any person, by listening to scandalous reports: for as there would be no evil speakers, if there were no evil hearers; it is in scandal as in robbery; the receiver is as bad as the thief. Besides, it will induce people to be shy of your company, supposing that you will speak ill of them to the next acquaintance you shall chance to converse with.

Mimicry is a common and favorite amusement of little minds, but has ever been despised by all wise and virtuous ones. Never practise it yourselves, nor encourage it in others; it is an insult on the person you mimic; and insults are seldom forgotten.

SECTION XXXVI.

The Whistle.

WHEN I was a child of seven years old, my friends, on a holiday, filled my pocket with half-pence. I went directly towards a shop where

la cer ate, lă' ser ate, <i>v.</i> to tear in pieces	la' si tude, <i>n.</i> weariness, weakness
la' ch' ry mal, <i>a.</i> generat- ing tears, sad	la' tent, <i>a.</i> hidden, secret
la con' ic, <i>a.</i> short, concise	lat' er al, <i>a.</i> on or near the side
la' i ty, <i>n.</i> the people as dis- tinguished from the clergy	lau' da ble, <i>a.</i> praise worthy
lam' i na, <i>n.</i> thin plate, one coat laid over another	laun' dreis, <i>n.</i> a woman washer (wasteful)
land' scape, <i>n.</i> a prospect of a country	lav' ish, <i>v.</i> to waste ; <i>a.</i>
lan' guid, <i>a.</i> faint, feeble	lax' a tive, <i>n.</i> any purging medicine
lan' guish, <i>v.</i> to pine, to lose strength	lax' i ty, <i>n.</i> looseness
lan' guor, <i>n.</i> a faintness	leg' a cy, <i>n.</i> a bequest left by will
las' civ' i ous, <i>a.</i> lewd, wanton	le' gal, <i>a.</i> according to law
	le gal' i ty, <i>n.</i> lawfulness

toys were sold for children ; and being charmed with the sound of a *whistle* that I met by the way, in the hands of another boy, I voluntarily offered him all my money for it.

I then came home, and went whistling over the house, much pleased with my *whistle*, but disturbing all the family. My brothers, and sisters, and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth.

This put me in mind what good things I might have bought with the rest of the money ; and they laughed at me so much for my folly that I cried with vexation. My reflections on the subject gave me more chagrin than the *whistle* gave me pleasure.

This little event, however, was afterwards of use to me, the impression continuing on my mind : so that often, when I was tempted to buy some unnecessary thing, I said to myself, *Do not give too much for the whistle* ; and so I saved my money.

As I grew up, came into the world, and observed the actions of men, I thought I met with many, very many, who *gave too much for the whistle*.

When I saw any one too ambitious of court-favor,

le gi ble, lěj' i bl, <i>a.</i> that may be read	lib' er tine, <i>n.</i> a despiser of law and religion
le gif la ture, lěj' if la tur, <i>n.</i> the power that makes laws	li cen' tious, <i>a.</i> unrestrained
le gi' im' ate, <i>a.</i> born in marriage, lawful	lig' a ture, <i>n.</i> a bandage
len' i ent, <i>a.</i> } mild, soften-	lim' pid, <i>a.</i> clear, pure
len' i tive, <i>a.</i> } ing, easing	lin' e age, <i>n.</i> family, race
len' i tŷ, <i>n.</i> mildness, mercy	lin' e a ment, <i>n.</i> feature
le thar' gic, <i>a.</i> sleepy, in a state of (drowsiness)	lin guist, ling' guist, <i>n.</i> one skilful in languages
leth' ar gŷ, <i>n.</i> very great	li qui date, lik' kwi date, <i>v.</i> to clear, to lessen debts
lev' i tŷ, <i>n.</i> lightness, vanity	lit' less, <i>a.</i> careless
lib' e ral, <i>a.</i> generous	lit' e ral, <i>a.</i> according to the letter, plain
lib e ral' i tŷ, <i>n.</i> generosity	li ti gious, li tij' us <i>a.</i> much inclined to law-suits

sacrificing his time in attendance on levees, his repose, his liberty, his virtue, and perhaps his friends, to attain it, I have said to myself, *This man gives too much for his whistle.*

When I saw another fond of popularity, constantly employing himself in political bustles, neglecting his own affairs, and ruining them by that neglect: *He pays, indeed, said I, too much for his whistle.*

If I knew a miser, who gave up every kind of comfortable living, all the pleasure of doing good to others, all the esteem of his fellow-citizens, and the joys of benevolent friendship, for the sake of accumulating wealth; *Poor man! said I, you indeed pay too much for your whistle.*

When I met a man of pleasure, sacrificing every laudable improvement of mind, or of fortune, to mere sensual gratifications; *Mistaken man! said I, you are providing pain for yourself, instead of pleasure; you give too much for your whistle.*

If I saw one fond of fine clothes, fine furniture, fine equipages, all above his fortune, for which he contracted debts, and ended his career in prison; *Alas! said I, he has paid dear, very dear for his whistle.*

lo' cal, <i>a.</i> relating to place	luf' cious, lūsh' us, <i>a.</i> sweet,
lon gev' i tŷ, <i>n.</i> length of life	pleasing (nēls
lo qua' cious, <i>a.</i> talkative,	luf tre, lūf' ter, <i>n.</i> bright-
full of	lux u' ri ance, <i>n.</i> } excess of
lo qua ci tŷ, lo quāf' i te, <i>n.</i>	lux u' ri an cŷ, <i>n.</i> } plenty
too much talk	lux u' ri ant, <i>a.</i> very plen-
lu' cid, <i>a.</i> bright, clear in	teous
thought	lux u' ri ous, <i>a.</i> given to
lu' cra tive, <i>a.</i> profitable,	lux' u rŷ, <i>n.</i> excess in eat-
bringing (profit	ing, drefs, and pleasure
lu cre, lū' ker, <i>n.</i> gain,	Ma cer ate, māf' er ate, <i>v.</i>
lu' di cious, <i>a.</i> merry, ri-	to wear away, make lean
diculous	ma chine, ma fhēne', <i>n.</i> an
lu' mi na rŷ, <i>n.</i> any body	engine
which gives light	mag a zine, mag' a zēne', <i>n.</i>
lu' mi nous, <i>a.</i> shining,	a ſtore houſe
bright (<i>a.</i> mad	ma gi cian, ma giſh' an, <i>n.</i>
lu' na tic, <i>n.</i> a mad man ;	an enchanter

In ſhort, I conceived that great part of the miſeries of mankind, were brought upon them by the falſe eſtimate they had made of the value of things, and by their giving too much for their *whistles*.

Dr. Franklin.

SECTION XXXVII.

The Paſſions ſhould be governed by Reaſon.

SOPHRON and Alexis had frequently heard Euphronius mention the experiment, made by his friend Doctor Franklin, of ſtilling the waves with oil. They were impatient to repeat it ; and a briſk wind proving favorable to the trial, they haſtened one evening, to a pond of water in the pleaſure grounds of Eugenio, near Hart-Hill.

They ſcattered oil upon the pond, which inſtantly ſpread itſelf on all ſides, calming the whole ſurface of the water, and reflecting the moſt beautiful colors. Elated with ſucceſs, the youths returned to Euphronius, to inquire the cauſe of ſuch a wonderful appear-

mag na nim' i tŷ, <i>n.</i> greatness of mind	ma lev' o lence, <i>n.</i> ill will
mag' net, <i>n.</i> the attractive load-stone	ma lev' o lent, <i>a.</i> ill disposed towards others
mag' net iŷm, <i>n.</i> the power of the load-stone	mal' ics, <i>n.</i> a bad design
mag niŷ' i cence, <i>n.</i> grandeur of appearance	ma li cious, ma liŷ' us, <i>a.</i> spiteful, ill disposed
mag niŷ' i cent, <i>a.</i> grand	ma liŷn', <i>a.</i> }
mag' ni fy, <i>v.</i> to exalt, to make great	ma lig' nant, <i>a.</i> } malicious
mag' ni tude, <i>n.</i> greatness	ma lig' ni tŷ, <i>n.</i> ill will, malice
ma jeŷ' tic, <i>a.</i> stately, grand	mam' mon, <i>n.</i> riches
maj' eŷ tŷ, <i>n.</i> dignity, title of kings (number	man' ci pate, <i>v.</i> to enŷlave
ma jor' i tŷ, <i>n.</i> the greater	man' date, <i>n.</i> charge command
mal e fac' tor, <i>n.</i> an offender	ma' ni ac, <i>n.</i> a delirious perŷon; <i>a.</i> raving with madneŷs
againŷt law	man' ŷion, <i>n.</i> a place of a-

ance. He informed them that the wind blowing upon the water, which is covered with a coat of oil, ŷlides over the ŷurface of it, and produces no friction that can raiŷe a wave.

But this curious philoŷophical fact, ŷaid he, ŷuggeŷts a moŷt important reflection. When you ŷuffer yourŷelves to be ruffled by paŷŷion, your minds reŷemble the puddle in a ŷtorm. But reaŷon, if you hearken and attend to her voice, will then, like oil poured upon the water, calm the turbulence within you, and reŷtore you to ŷerenity and peace. *Percival.*

SECTION XXXVIII.

We are often deceived by Appearances.

A YOUTH, who lived in the country, and who had not acquired, either by reading or converŷation, any knowledge of the animals which inhabit foreign regions, came to Manchester, to ŷee an exhibition of wild beaŷts. The ŷize and figure of the

man' tua ma ker, *n.* one
who makes gowns
man' u al, *a.* done by hand
man u mil' tion, *n.* the act
of releasing slaves
man' u script, *n.* a book
written, not printed
mar' gin, *n.* the border or
edge (longing to the sea
ma rine, ma rène', *a.* be-
mas' quer ade, *n.* a disguise
mal' fa cre, *v.* to butcher
mal' five, mal' fy, *a.* weigh-
ty, bulky
ma tēr' nal, *a.* motherly
mat' ron, *n.* an elderly la-
dy, a nurse
ma ture', *a.* ripe, perfect

me an' der, *n.* a maze,
winding
mech an ism, mēk' an izm,
n. construction of a body
or engine (tion
me di a' tion, *n.* interposi-
me di a' tor, *n.* one who in-
tercedes for another
me di oc' ri ty, *n.* a medi-
um, or middle state
med' i tate, *v.* to think, to
muse, to plan (improv
mēl' ior ate, *v.* to better, to
me lo' di ous, *a.* full of
mel' o dy, *n.* harmony of
sound
me moir', *n.* an account of
any thing

elephant struck him with awe; and he viewed the rhinoceros with astonishment.

But his attention was soon withdrawn from these animals, and directed to another, of the most elegant and beautiful form. He stood contemplating, with silent admiration, the glossy smoothness of his hair; the blackness and regularity of the streaks with which he was marked; the symmetry of his limbs; and above all, the placid sweetness of his countenance.—“What is the name of this lovely animal,” said he to the keeper, “which you have placed near one of the ugliest beasts in your collection, as if you meant to contrast beauty with deformity?”

“Beware, young man,” replied the intelligent keeper, “of being so easily captivated with external appearance. The animal which you admire, is called a tiger; and notwithstanding the meekness of his looks, he is fierce and savage beyond description. I can neither terrify him by correction, nor tame him by indulgence.

But the other beast, which you despise, is in the

mem o ran' dum, <i>n.</i>	} a note	selfish, base	(day
me mo' ri al, <i>n.</i>	} to help	me rid' i an, <i>n.</i>	noon, mid-
the memory		mer' it, <i>n.</i>	desert; <i>v.</i> to de-
men' ace, mën' as, <i>v.</i> to		serve	(a reward
threaten		mer i to' ri ous, <i>a.</i>	deserving
men da ci ty, men dǎf' i te,		mes fleurs, mes hoorz', <i>n.</i>	
<i>n.</i> falsehood, deceit		firs, gentlemen	
men di ci ty, men díf' i te,		met a môr' phose, <i>v.</i> to	
<i>n.</i> beggary	(servant	change the form of any	
me' ni al, <i>n.</i> a domestic		thing	
men' su rate, <i>v.</i> to measure		met' a phor, <i>n.</i> a change	
men su ra' tion, <i>n.</i> the act of		from the natural mean-	
measuring		ing to a figurative	
men' tal, <i>a.</i> belonging to		me ton' ý mý, <i>n.</i> the putting	
the mind, intellectual		one word for another	
mër' can tile, <i>a.</i> trading		me trop' o lis, <i>n.</i> the chief	
mër' ce na ry, <i>a.</i> mean,		city of a country	

highest degree docile, affectionate, and useful. For the benefit of man, he traverses the sandy deserts of Arabia, where drink and pasture are seldom to be found; and will continue six or seven days without sustenance, yet still patient of labor. His hair is manufactured into clothing; his flesh is deemed wholesome nourishment; and the milk of the female is much valued by the Arabs.

The camel, therefore, for such is the name given to this animal, is more worthy of your admiration than the tiger; notwithstanding the inelegance of his make, and the two bunches upon his back. For mere external beauty is of little estimation; and deformity, when associated with amiable dispositions, and useful qualities, does not preclude our respect and approbation."

Percival.

SECTION XXXIX.

Heroism and Generosity of a Peasant.

A GREAT inundation having taken place in the north of Italy, caused by an excessive fall of snow

mi' cro scope, <i>n.</i> a magnify- ing optical instrument	mankind
mi' grate, <i>v.</i> to remove from place to place	mis an' thro py. <i>n.</i> the ha- tred of mankind
mil' i tant, <i>a.</i> engaged in warfare	mis cel la' ne ous, <i>a.</i> com- posed of various kinds
min' i a ture, <i>a.</i> a representa- tion in a small compass	mis' cel la ry, <i>n.</i> a collec- tion of various kinds
min' ion, <i>n.</i> a favorite	mis' cre ant, <i>n.</i> an unbe- liever, a vile wretch
mi nor' i ty, <i>n.</i> the state of being under age, less number	mis de mean' or, <i>n.</i> an of- fence, ill behavior
mi nute' ly, <i>ad.</i> exactly	mis pri' on, <i>n.</i> a mistake
mi rac' u lous, <i>a.</i> done by a mir' a cle <i>n.</i> some act a- bove human power	mis sion, mis' sion, <i>n.</i> com- mission, a sending
mir' ror, <i>n.</i> a looking glass, a pattern	mis sion a ry, mis' sion ere, <i>n.</i> one sent to propagate religion (case)
mis' an thrope, <i>n.</i> hater of	mit' i gate, <i>v.</i> to soften, to
	mit' ti mus, <i>n.</i> a warrant to

on the Alps, and followed by a speedy thaw, the river Ad' carried off a bridge near Verona, except the mi' part of it, on which was the house of the toll-gatherer, or porter, and who, with his family, thus remained imprisoned by the waves, and in momentary danger of destruction.

They were discovered from the banks, stretching forth their hands, screaming and imploring succour, while fragments of the remaining arch continually dropped into the water. In this danger, a nobleman who was present, a count of Pulverini, held out a purse of one hundred sequins, as a reward to any adventurer, who would take a boat and deliver this unhappy family.

But the risk of being borne down by the rapidity of the stream, of being dashed against the fragments of the bridge, or of being crushed by the falling stones, was so great, that not one of the vast number of spec-tators, had courage enough to attempt such an en-terprise.

commit an offender to -prison	mo nop' o lize, v. to have the sole power to trade
mod' ern, <i>a.</i> late, new	mo not' o ný, <i>n.</i> uniformity of sound in speaking
mod' u late, <i>v.</i> to form sounds to a certain key or note	mor' al, <i>n.</i> instruction of a fable; <i>a.</i> upright
möi' e tý, <i>n.</i> the half	mo ral' i tý, <i>n.</i> duties of life, virtue (rupt
mol' li ty, <i>v.</i> to soften	mör' bid, <i>a.</i> diseased, cor-
mo ment' ous, <i>a.</i> important, weighty	mo rose', <i>a.</i> peevish, fullen
mon' ar' ch, <i>n.</i> a king	mör' tal, <i>a.</i> subject to death
mo nar' ch' ic al, <i>a.</i> vested in one ruler	mor tal' i tý, <i>n.</i> human nature, death
mon' i tor, <i>n.</i> one who warns	mört' gage, <i>n.</i> security

A peasant, who was passing along at that juncture, being informed of the proposed reward, immediately jumped into a boat, and by strength of oars gained the middle of the river, and brought his boat under the pile; where the whole family descended into it by means of a rope. "Courage!" exclaimed he, "now you are safe."—By a still more strenuous effort, and great strength of arm, through Divine Providence, he brought the boat and family safe to shore.

"Brave fellow," exclaimed the count, handing the purse to him, "here is the promised recompense."—"I shall never expose my life for money," replied the peasant, "my labor is sufficient to procure a livelihood for myself, my wife and children: give the purse to this poor family, who have lost all."

SECTION XL.

An Essay on the Question,

"Which of the Arts or Sciences has aided most the Cause of Virtue, and has been the most conducive to Happiness?" By a GIRL, aged sixteen Years.

Attested by her Teacher, to be her genuine Composition.

FROM the question proposed, which of all the arts and sciences tend most to promote the happiness

mu' cil age, *n.* a slimy glutinous substance
 mu' cous, *a.* slimy
 mul ti pli ci ty, mul ti pli' e te, *n.* a great variety
 mun' dane, *a.* belonging to the world
 mu nif' i cence, *n.* generosity
 mu nif' i cent, *a.* liberal
 mu ni tion. mu nish' un, *n.* a strong hold
 mū/c, *n.* the power of poetry, deep thought; *v.* to consider
 mu se' um, *n.* a repository of curiosities
 mu' ta ble, *a.* changeable
 mu ta bil' i ty, *n.* a changeable state (lessen
 mu' til ate, *v.* to cut off, to

mu' ti ny, *n.* a rising against lawful authority (turn
 mu' tu al, *a.* acting in re-
 mūr' i ad, *n.* the number of ten thousand
 myste' ri ous, *a.* full of
 mys' te ry, *n.* something above the understanding
 mys' tic, *a.* } secret, ob-
 mys' tic al, *a.* } scure
 my tho lo gic al, mi tho-
 lōj' ik al, *a.* relating to
 my thol' o gŷ, *n.* a system of fables
 Nar ra' tion, *n.* } an account,
 nar' ra tive, *n.* } relation
 na' val, *a.* belonging to ships
 nau se ate, nau' she ate, *v.* to loathe (loathsome
 nauŷ cous, nau' shus, *a.*

and virtue of mankind, I shall endeavor to shew, in the following essay, that agriculture, on various accounts, seems to claim a decided preference.

Agriculture is frequently practised in empires where other arts and sciences are unknown, but which, as a nation becomes more civilized, advance in gradual succession: therefore, from its taking the lead, it seems to be the most useful.

There are some arts and sciences which are thought more peculiarly requisite for those who are designed for the higher walks of life, but which are purely ornamental, and not contributory to any solid happiness. The chief end of others seems to be luxury and gain: but agriculture, on the contrary, is conducive, as well to the interest and existence of the community, as to the domestic welfare of the individual.

Upon a comparative survey of the husbandman and the mechanic, the former we shall generally find with a countenance beaming with health and contentment,

reſſiſtate, <i>v.</i> to make neceſſary	noc tur'nal, <i>a.</i> nightly
reſſiſtous, <i>a.</i> preſſed	nōi' ſome, <i>a.</i> hurtful, offen- ſive
with poverty	nom' i nal, <i>a.</i> only in name
a'ri ous, <i>a.</i> wicked	non' plus, <i>n.</i> inability to ſay or do any thing
a' tion, <i>n.</i> a denial	no to ri' e tſy, <i>n.</i> public knowledge (known
a tive, <i>a.</i> denying	no to' ri ous, <i>a.</i> publicly
o tiate, ne gō' ſhate, <i>v.</i>	nov' el, <i>a.</i> new ; <i>n.</i> a ficti- tious ſtory
o treat with, to trade	nov' el tſy, <i>n.</i> newneſs (ful
o ti ā tion, ne go ſhe ā-	nox' ious, nōk' ſhus, <i>a.</i> hurt-
on, <i>n.</i> treaty of buſineſs	nu ga ci ty, nu gāi' i te, <i>n.</i>
ew, <i>n.</i> the ſon of a	trifling talk (futile
rother or ſiſter	nu' ga to rſy <i>a.</i> trifling,
ter, <i>a.</i> } of neither par- tral, <i>a.</i> } ty, nor ſex	nūi' ſance, <i>n.</i> ſomething of-
tral' i tſy, <i>n.</i> ſtate of in- ference	

with limbs ſtrong and robuſt ; the latter, I fear, often the reverse, pale, thin, and emaciated. From hence it appears, that this art is productive of what is juſtly deemed one of the greateſt bleſſings, a life, a good conſtitution. That this is certainly caſe, is evident from an inveſtigation of the nature of agricultural employments. The air which the ſervant breathes is clear and ſalubrious ; and the continual exerciſe which he is obliged to purſue, is as conducive to health, as ſedentary occupations are in-
duſ.

Another great advantage reſulting from this occupa-
tion, is, that the mental faculties are not ſuffered to ſlumber : for there is ample room for intellectual, as well as bodily activity. It is neceſſary that an huſ-
bandman ſhould examine into the nature of the ſoil, diſcern what will fertilize and make it produce abundantly, and what is the moſt profitable and ſuſ-
tentary food for cattle ; and a circumſtance which is worthy of particular notice, is the knowledge which he poſ-
ſeſſes, in an eminent degree, of foretelling the changes of the weather.

fensive (marriage	n. deviation from up-
nup' tial , <i>a.</i> belonging to	rightness
nu' rture , <i>n.</i> food, educa-	ob lit' e rate , <i>v.</i> to efface
tion	ob liv' i on , <i>n.</i> forgetfulness
nu' tri ment , <i>n.</i> food	ob' lo quy , <i>n.</i> slander (ed
nu tri tion , nu triš' un , <i>n.</i>	ob nox' ious , <i>a.</i> liable, expos-
the act or quality of nour-	ob scēne' , <i>a.</i> immodest, of-
ishing (nourishing	fensive
nu tri tious , nu triš' us , <i>a.</i>	ob scure' , <i>a.</i> dark, difficult;
Ob du' ra cý , <i>n.</i> hardness of	<i>v.</i> to darken
heart	ob scu' ri tý , <i>n.</i> darkness,
ob du' rate , <i>a.</i> hard hearted	unnoticed state
ob la' tion , <i>n.</i> an offering	ob se' qui ous , <i>a.</i> obedient
ob' li gate , <i>v.</i> to bind by	ob sčrv' ant , <i>a.</i> attentive
contract	ob sčive' , <i>v.</i> to watch, to
o blige , o blęje' , <i>v.</i> to bind,	<i>mind</i> (of use
compel, to please (rect	ob' so lete , <i>a.</i> disused, out
ob lique , ob lęke' , <i>a.</i> not di-	ob' sta cle , <i>n.</i> hindrance
ob liq' ui ty , ob lęk' kwi te ,	ob' sti nate , <i>n.</i> stubborn

In many mechanical trades, the employment is nearly the same, without the least variation; but in agriculture, the case is very different, for there the business is perpetually changing; and to this diversification, have been attributed that sound sense and acute judgment, which is frequently found in men of this description, notwithstanding their simplicity of manners.

This art is allowed to be a promoter of happiness among individuals, which it certainly is, in a great measure, by being productive of health; for in a deprivation of that inestimable blessing, every enjoyment is obscured. There are also fewer opportunities for fraud, intemperance, and various temptations to vice, which frequently occur in other employments; and upon what surer basis can we build our felicity than upon virtue?

There is, generally speaking, no class of men happier than that of the peasant, for though undoubtedly his occupation is sometimes very laborious, yet, after having worked the limited time, he returns to his

ob strep' e rous, *a.* loud,
clamorous
ob stru'ct', *v.* to hinder
ob trude', *v.* to thrust in by
force
ob tru sion, ob trū' zhun,
n. a breaking in upon by
force (pointed
ob tuse', *a.* dull, not
ob' vi ate, *v.* to stop, to
prevent (discovered
ob' vi ous, *a.* plain, easily
oc cult', *a.* secret, hidden
oc cu pa' tion, *n.* a business
oc' cu py, *v.* to possess, to
use (pen
oc cur', *v.* to come, to hap-
oc cur' rence, *n.* any thing
that happens

oc ta' vo, *n.* a sheet folded
into 8 leaves (eye
oc' u lar, *a.* known by the
o' di ous, *a.* hateful, vile
o' di um, *n.* blame, hatred
o' dor ous, *a.* } sweet
o do rif' e rous, *a.* } smel-
ling, fragrant
o' dour, *n.* scent, fragrance
of fi ciate, of fish' ate, *v.* to
perform another's duty
of fi cious, of fish' us, *a.*
over forward, busy
o' men, *n.* a good or bad
sign, a token
om' in ous, *a.* foreshowing
good, or ill
o mis sion, o mish' un, *n.*
neglect of duty

cottage, where in the joy of again beholding his family, he forgets his fatigue; and placing himself down to a homely repast, with, what is frequently wanted at sumptuous entertainments, contentment and a good appetite; and having plentifully refreshed himself, he retires to rest, where all care is buried in sleep; and in the morning, fresh and vigorous, he renews his daily labor.

This is an incentive to virtue, because if a person can experience comfort in his own habitation, he will not so readily fly to the general resort of the idle and unhappy, where they hope to banish uneasiness in intoxication; and, if he has any piety in him, will not his heart overflow with gratitude to the beneficent Giver of all things, for the blessings which he enjoys?

But agriculture is not only productive of individual health, virtue and happiness, it is likewise requisite to the existence of the community at large. What would man be without bread, the staff of life? no longer would animation and hilarity shine in his counte-

o mit', <i>v.</i> to leave out, to neglect	op' e rate, <i>v.</i> to act
om nif' ic, <i>a.</i> all creating	o' pi ate, <i>n.</i> a medicine that causes sleep (<i>nif</i>)
om nip' o tence, <i>n.</i> } al-	op po' nent, <i>n.</i> an antago-
om nip' o ten c'y, <i>n.</i> } mighty power	op por tune' ly, <i>ad.</i> seasonably (<i>act against</i>)
om nip' o tent, <i>a.</i> having unlimited power	op po' se', <i>v.</i> to withstand;
om ni pres' ent, <i>a.</i> present in every place	op' po site, <i>a.</i> facing, contrary
om nif cience, om nish' ens, <i>n.</i> infinite wisdom or knowledge	op po si tion, op po zish' us, <i>n.</i> resistance, contradiction
om nif cient, om nish' ent, <i>a.</i> knowing all things	op press', <i>v.</i> to crush by hardships
o pa ci ty, o pā' i te, <i>n.</i> cloudiness (not clear)	op pres' sive, <i>a.</i> cruel, heavy
o paque, o pāke', <i>a.</i> dark,	op pro' brious, <i>a.</i> reproachful
	op pūgn', <i>v.</i> to oppose

nance, but feeble, and emaciated, disease would invade his very vitals, and soon sink him into an untimely grave.

It is evident that this art contributes to the wealth of nations, and it may be said also to be the ground work of many sciences. By cultivation, hemp and flax are produced; hence proceed the linen manufactories; and the larger quantity of pasturage the greater number of cattle will be reared, which not only supply us with food, but whose coverings, when manufactured, afford the chief articles of our apparel.

From corn and fruits of different kinds, are extracted various wines and liquors; and there are some plants and herbs which possess medicinal qualities, that, when distilled, prove of eminent utility. But though this is rather a botanical than an agricultural remark, it may yet be adduced as an argument in favor of cultivation, since without tillage, no soil will produce so luxuriantly as with.

From the few observations here mentioned, agriculture seems justly to claim the priority, as in this art

op' tic, <i>a.</i>	} relating to	or' i gin, <i>n.</i>	a beginning,
op' tic al, <i>a.</i>	} the eye		first existence
op' tion, <i>n.</i>	choice	o ri gin al, o rij' in al, <i>a.</i>	first, ancient
op' u lence, <i>n.</i>	wealth, af- fluence	o ri gin ate, o rij' in ate, <i>v.</i>	to bring into existence
op' u lent, <i>a.</i>	rich, wealthy	or na ment' al, <i>a.</i>	beautiful,
o' ral, <i>a.</i>	delivered by mouth		giving beauty
or' a tor, <i>n.</i>	an eloquent speaker	or' phan, <i>n.</i>	a child who has lost its parents
or' bic' u lar, <i>a.</i>	circular	or' tho dox, <i>a.</i>	found in doctrine, true
or' bit, <i>n.</i>	the line in which a plannet moves	of ten ta' tious, <i>a.</i>	boastful,
or' di nance, <i>n.</i>	law, rule		full of (great boasting)
or' di na ry, <i>a.</i>	common, mean	of ten ta' tion, <i>n.</i>	vain show,
or' dure, <i>n.</i>	filth, nakedness	o' val, <i>n.</i>	a figure shaped like an egg
o ri ent' al, <i>a.</i>	easterly	o' ver plus, <i>n.</i>	what is left
or' i fice, <i>n.</i>	an opening		

there is full scope for the exercise of the mind. It is also an excellent preservative of health, and is not only productive of the indispensable necessities of life, but of many of its comforts and conveniences too; and, above all, it is better adapted than any other employment, for the security of a simplicity of manners, and purity of morals; the grand standards of national and individual happiness. *Monthly Preceptor.*

SECTION XLI.

An Essay on the Question,

"Which is preferable, great good Nature with a little Understanding, or a cultivated Mind with a peevish Disposition?" By a GIRL, aged thirteen years.

Attested, by her Governess, to be her unaided Composition.

GOOD nature is a quality so amiable in itself, that all ranks and conditions of men, whether they do really possess it or not, wish to have the world think they do. A good natured man goes through this vale

overwhelm', <i>v.</i> to crush, to subdue (forth eggs	pa' geant rŷ, <i>n.</i> pomp, show
o vip' a rous, <i>a.</i> bringing	pal' ace, <i>n.</i> a royal or noble house (the taste
out' rage, <i>n.</i> open violence	pal' a ta ble, <i>a.</i> pleasing to
out rage' ous, <i>a.</i> violent, furious (peaceable	pal' if ade, <i>n.</i> pales for enclosure (excuse
Pa cif' ic, <i>a.</i> mild, gentle,	pal' li ate, <i>v.</i> to cover with
pa ci fy, pas' si fy, <i>v.</i> to quiet, to appease, to still	pal' lid, <i>a.</i> pale, wan
anger	pal' pa ble, <i>a.</i> that may be felt, gross, plain (heart
pa ci fi ca tion, pas' si fi kâ'-	pal' pi tate, <i>v.</i> to beat at the
shun, <i>n.</i> the act of making	pâl' trŷ, <i>a.</i> mean, base
peace	pam' per, <i>v.</i> to feed delicately, to glut (praise
pa' gan i/sm, <i>n.</i> state of being a	pan e gyr' ic, <i>n.</i> an elogy,
pa' gan, <i>n.</i> a heathen	pan' ic, <i>n.</i> great fright with-

of tears with more ease than a peevish one: every one seeks his friendship, and his own placid disposition smooths the rugged paths which he meets in life.

Whilst the man with a peevish disposition, though he have a cultivated mind, is the accumulator of his own sorrows; few visit him, except those who are bound by relative ties, or those who admire his parts and understanding, and, therefore, for the sake of conversation, endure his company.

Besides, his peevish disposition will be a great bar to the communication of his knowledge, and the intellectual treasure which he possesses, will be almost as useless as ore at the bottom of a deep well. It is true, a cultivated mind may regulate a peevish disposition, and good sense may, in some measure, conquer natural infirmity, yet, as sometimes the old malady will be likely to return, I think good nature is far preferable.

A man of a moderate capacity, with a benevolent heart, is capable of performing those social duties of life which are the ornaments of christians: he can imitate the example of his great master; he can defend the fatherless and the widow, and pour balm into

out cause (in parables	par' ri cide, <i>n.</i> the murder
par a bol' ic al, <i>a.</i> expressed	of a father
pa rade', <i>n.</i> show	par si mo' ni ous, <i>a.</i> covet-
par' a digm, <i>n.</i> example	ous, sparing
par' a dis'e, <i>n.</i> a place of	par' si mo nŷ, <i>n.</i> frugality,
happiness	nigardliness
par' a dox, <i>n.</i> an assertion	par' tial, <i>a.</i> inclined to favor
contrary to appearance	par tial' i tŷ, <i>n.</i> favor of one
par' a graph, <i>n.</i> a distinct	above another
part of a discourse	par ti ci pate, par tŷ' i pate,
par' al lel, <i>n.</i> resemblance ;	<i>v.</i> to spare, to partake of
<i>a.</i> in the same direction,	par' ti cle, <i>n.</i> a small part,
equal (palsey	an atom (suffering
par a lyt' ic, <i>a.</i> having the	pas' sive, <i>a.</i> submissive,
par' a phrase, <i>n.</i> an explana-	pat' ent, <i>n.</i> an exclusive
tion in many words	right
par' a site, <i>n.</i> a flatterer of	pa tēr' nal, <i>a.</i> fatherly
great men	pa thet' ic, <i>a.</i> } affecting
pa rish' ion er, <i>n.</i> one who	pa thet' ic al, <i>a.</i> } the pas-
belongs to a parish	sions
par' ox ysm, <i>n.</i> a fit	pa' tri ar' ch, <i>n.</i> a head of a

the afflicted heart : he can feed the hungry, and clothe the naked, and render himself a blessing to mankind.

Benevolence and humanity, were two of our Saviour's greatest virtues ; and he chose his disciples, not for their great abilities and cultivated understandings, (for they were, in general, men in low stations of life, and therefore could not be supposed to have received the advantages of education) but because they were men who had meekness to receive the word, and universal benevolence and love to all mankind ; and, therefore, highly qualified for that beneficent office which they filled, of healing the sick and raising the dead.

Let us, therefore, follow our great Master's example, and prefer "great good nature with a little understanding, to a cultivated mind with a peevish disposition."

Monthly Preceptor.

family or a church
 pa tri cian, pa trish' an, *n.*
 a nobleman
 pat' ri mo nŷ, *n.* an estate
 by inheritance
 pat' ri ot' ical, *a.* relating to a
 pat' ri ot, *n.* a real lover of
 his country
 pat' ri ot ism, *n.* love for
 one's country
 pat' ron, *n.* an advocate, a
 benefactor (support
 pat' ron age, *n.* protection,
 pa vil' ion, *n.* a tent
 peas' ant, pēz' ant, *n.* a
 farmer (pls
 peas' ant rŷ, *n.* country peo-

pe cu li ar' i tŷ, *n.* singular-
 ity, address (money
 pe cūn' ia rŷ, *a.* relating to
 ped' ant, *n.* a man vain of
 low knowledge
 pe dant' ic, *a.* conceited,
 vain
 ped' i gree, *n.* race, descent
 peer', *n.* an equal, a noble-
 man (equal
 peer' less, *n.* having no
 pe' nal, *a.* inflicting punish-
 ment
 pen' dent, *a.* hanging
 pen' e trate, *v.* to pierce, to
 enter (for sin
 pen' i tent, *n.* one sorrowful

SECTION XLII.

*A kind and gentle Temper of great Importance to the
 Happiness of Life.*

SINCE trifles make the sum of human things,
 And half our mis'ry from our foibles springs;
 Since life's best joys consist in peace and ease,
 And few can save, or serve, but all can please;
 Oh! let th' ungentle spirit learn from hence,
 A small unkindness is a great offence.

Large bounties to bestow, we wish in vain:
 But all may shun the guilt of giving pain.
 To bless mankind with tides of flowing wealth,
 With pow'r to grace them, or to crown with health,
 Our little lot denies; but Heav'n decrees
 To all the gift of ministr'ing to ease.

The gentle offices of patient love,
 Beyond all flatt'ry, and all price above;
 The mild forbearance of another's fault;
 The taunting word suppress'd as soon as thought:
 On these Heav'n bade the sweets of life depend,
 And crush'd ill fortune when it made a friend.

pen i ten' tial, <i>a.</i> expressing sorrow for sin (lowance	per fid' i ous' ness, } treach-
pen' sion, <i>n.</i> a yearly al-	për' si dÿ, <i>n.</i> } ery,
pen' sive, <i>a.</i> thoughtful, sorrowful (scant	për' fo rate, <i>v.</i> to bore or
pe nu' ri ous, <i>a.</i> sparing,	pierce through (to scent
pen' u rÿ, <i>n.</i> poverty	per fume', <i>n.</i> sweet odour; u-
per cëiv' a ble, <i>a.</i> that may be seen or understood	per' il, <i>n.</i> hazard, danger
per cëive', <i>v.</i> to discover, to see (idea	per' il ous, <i>a.</i> dangerous
per cep' tion, <i>n.</i> knowledge,	pe ri od' ic al, <i>a.</i> regular
per cus' sion, <i>n.</i> a striking	pe riph' e rÿ, <i>a.</i> circumfer-
per di tion, per dÿsh' un, <i>n.</i> ruin, destruction	ence
per emp' to rÿ, <i>a.</i> absolute, positive (trust, base	per' ip neū' mo nÿ, <i>n.</i> an in-
per fid' i ous, <i>a.</i> false to	flamation of the lungs
	për' ju rÿ, <i>n.</i> a false oath
	për' ma nent, <i>a.</i> lasting, du-
	rable
	per mis' sion, per mis' sh' un, <i>n.</i> liberty, allowance

A solitary blessing few can find,
 Our joys with those we love are interwin'd :
 And he whose wakeful tenderness removes [loves,
 Th' obstructing thorn which wounds the friend he
 Smooths not another's rugged path alone,
 But scatters roses to adorn his own.
 Small slights, contempt, neglect, unmix'd with hate,
 Make up in number what they want in weight :
 These, and a thousand griefs, minute as these,
 Corrode our comforts, and destroy our peace.

SECTION XLIII.

The Beggar's Petition.

PITY the sorrows of a poor old man, [door ;
 Whose trembling limbs have borne him to your
 Whose days are dwindled to the shortest span ;
 Oh ! give relief, and Heav'n will bless your store.
 These tatter'd clothes my poverty bespeak,
 These hoary locks proclaim my lengthen'd years ;

per mis' sive, <i>a.</i> granting leave, or liberty (for	gift free of office
per mit', <i>v.</i> to allow, to suf-	për' se cute, <i>v.</i> to pursue
per ni cious, per nish' us, <i>a.</i>	with malignity
destructive, mischievous	per se vere', <i>v.</i> to persist in
per pen dic' u lar, <i>a.</i> in a	an attempt (tinue firm
straight line, directly up	per sist', <i>v.</i> to go on, con-
and down	per se vër' ance, <i>n.</i> steady-
per' pe trate, <i>v.</i> to act, to	ness in pursuits
commit a crime	për' son age, <i>n.</i> a considera-
per pet' u ate, <i>v.</i> to make	ble person
per pet' u al, <i>a.</i> continual,	për' son ate, <i>v.</i> to represent
endless	per spec' tive, <i>n.</i> a spying
per pe tu' i tỹ, <i>n.</i> a duration	glass, a view; <i>a.</i> optical
to all futurity (difficulty	per spi ca' cious, <i>a.</i> quick
per plex' i tỹ, <i>n.</i> anxiety,	sighted (ness
për' quis ite, <i>n.</i> a present,	per spi cu' i tỹ, <i>n.</i> clear-
	per spic' u ous, <i>a.</i> clear,

And many a furrow in my grief-worn cheek,
Has been the channel to a flood of tears.

Yon house, erected on the rising ground,
With tempting aspect drew me from the road;
For plenty there a residence has found,
And grandeur a magnificent abode.

Hard is the fate of the infirm and poor!
Here, as I crav'd a morsel of their bread,
A pamper'd menial drove me from the door,
To seek a shelter in a humbler shed.

Oh! take me to your hospitable dome;
Keen blows the wind, and piercing is the cold!
Short is my passage to the friendly tomb;
For I am poor, and miserably old.

Should I reveal the sources of my grief,
If soft humanity e'er touch'd your breast,
Your hands would not withhold the kind relief,
And tears of pity would not be repress.

Heav'n sends misfortunes, why should we repine?
'Tis Heav'n has brought me to the state you see;
And your condition may be soon like mine,
The child of Sorrow and of misery.

plaid, evident	per vërse', <i>a.</i> obstinate
per spi're', <i>v.</i> to sweat (ing	per vërse' nefs, <i>n.</i> crossness,
per spi ra' tion, <i>n.</i> a sweat-	obstinacy
per suade', <i>v.</i> to bring to	per vërt', <i>v.</i> to turn from
an opinion, to influence	the right, to corrupt
per sua' sive, <i>a.</i> able to per-	per vër' sion, <i>n.</i> change to
suade	worse (ly obstinate
përt', <i>a.</i> brisk, lively, saucy	per vi ca' cious, <i>a.</i> spiteful-
per ti na' cious, <i>a.</i> obstinate	për' vi ous, <i>a.</i> admitting pas-
per ti na ci ty, per ti nās' i-	sage (amine
te, <i>n.</i> obstinacy	pe ru'se', <i>v.</i> to read, to ex-
për' ti nence, <i>n.</i> propriety	pestil' er ous, <i>a.</i> destructive
për' ti nent, <i>a.</i> fit, just to	pel' ti lence, <i>n.</i> plague
the purpose	pe ti tion, pe tish' un, <i>n.</i> a
per tur' bate, <i>v.</i> to disturb	request; <i>v.</i> to entreat
per tur ba' tion, <i>n.</i> disquiet	pet' ti fog ger, <i>n.</i> a petty
of mind	lawyer
per vade', <i>v.</i> to pass through	pet' tÿ, <i>a.</i> small, little

A little farm was my paternal lot;
 Then like the lark I sprightly hail'd the morn;
 But ah! Oppression forc'd me from my cot,
 My cattle died, and blighted was my corn.

My daughter, once the comfort of my age,
 Lur'd by a villain from her native home,
 Is cast abandon'd on the world's wild stage,
 And doom'd in scanty poverty to roam.

My tender wife, sweet soother of my care!
 Struck with sad anguish at the stern decree,
 Fell, ling'ring fell, a victim to despair;
 And left the world to wretchedness and me.

Pity the sorrows of a poor old man,
 Whose trembling limbs have borne him to your door,
 Whose days are dwindled to the shortest span;
 Oh! give relief, and Heav'n will bless your store.

SECTION XLIV.

The Lion.

THE Lion is a native of the hottest climates. He
 is found in the greatest numbers in the desolate

pol y the' i/m, <i>n.</i> a belief in more gods than one	post' hū mous, <i>a.</i> published after one's death
pom' pous, <i>a.</i> showy, grand	pōst pōne', <i>v.</i> to put off
pon' der ous, <i>a.</i> heavy	pōst' script, <i>n.</i> a writing.
pop' u lace, <i>n.</i> the vulgar, the multitude	added to a letter-
pop' u lar, <i>a.</i> pleasing to the common people	pos' ture, <i>n.</i> place, situation
pop u lar' i tē, <i>n.</i> the favor of the people (ple	po' tent, <i>a.</i> powerful (arch
pop' u lous, <i>a.</i> full of peo-	po' ten tate, <i>n.</i> prince, mon-
por tend', <i>v.</i> to betoken, to foreshow	po ten' tial, <i>a.</i> possible,
port' i co, <i>n.</i> a covered walk	powerful
pōr' trait, <i>n.</i> a picture from real life (situation	prag mat' ic, <i>a.</i> meddling
po si tion; po sish' un, <i>n.</i>	prav' i tē, <i>n.</i> corruption,
pos ter' i tē, <i>n.</i> offspring, following generation	wickedness (tion
	pre' am ble, <i>n.</i> an introduc-
	pre ca' ri ous, <i>a.</i> uncertain
	pre cede', <i>v.</i> to go before
	pre ce' dence, <i>n.</i> the fore-
	most rank, or place
	pre ce' dent, <i>a.</i> former

he waits till his prey approaches; and then, with a prodigious spring, he leaps upon it like a cat, and generally seizes it at the first bound. His lurking places are, generally, near a spring, or by the side of a river, where he has frequently an opportunity of catching such animals as come to quench their thirst.

As a proof that the lion is capable of exercising a generous and friendly disposition towards mankind, and especially towards his keeper, we have the following account of an incident, which happened in Paris, in the year 1799.

Citoyen Felix, who kept two lions, a male and a female, in the national menagerie; was taken ill, and could no longer attend to feed them, but another person was obliged to do his office. The lion appeared sad and solitary; and remained from that time constantly seated at the end of the cage, and refused to receive any thing from the stranger.

His presence was even hateful to him; and he menaced him by bellowing. The company even of

dent, přěš' i dent, <i>n.</i>	ern, to prevail
example (rule)	pre em' in ence, <i>n.</i> a being
cept, <i>n.</i> a command,	above others, power
ep' tor, <i>n.</i> a teacher	prej u di cial, prej u diš' al,
ous, přěš' us, <i>a.</i> val-	<i>a.</i> hurtful, injurious
le (headlong steep	pre lim' in a řj, <i>a.</i> introduc-
pice, přěš' si pis, <i>n.</i> a	tory (soon, too hasty
p' i tant, <i>a.</i> } hasty,	pre ma ture', <i>a.</i> ripe too
p' i tate, <i>a.</i> } rash	pre med' i tate, <i>v.</i> to think
se', <i>a.</i> exact, strict, nice	beforehand
sion, pre sish' un, <i>n.</i>	pre' mi um, <i>n.</i> a reward
tness, care (hinder	pre par' a to řj, <i>n.</i> intro-
ude', <i>v.</i> to shut out, to	ductory (weigh
cel' for, <i>n.</i> one going	pre pon' de rate, <i>v.</i> to out-
ore, an ancestor	pre pos' ter ous, <i>a.</i> wrong,
ic' a ment, <i>n.</i> a class,	absurd (privilege
d	pre rog' a tive, <i>n.</i> a peculiar
ct', <i>v.</i> to foretel	pre sage', <i>v.</i> to foretel
om' i nate, <i>v.</i> to gov-	pre science, přěš' yens, <i>n.</i>

male seemed to displease him, and he paid little attention to her. The uneasiness of the animal led a belief that he was really ill, but no one approach him.

length Felix recovered of his illness, and intended to surprise the lion, he went softly to the cage, and led the lion only his face against the bars; as soon as the lion discovered him, he leaped against the side of the cage, patted Felix with his paws, licked his face, and seemed to tremble with pleasure. The female also ran to him; but the lion drove her, seemed angry, and fearful that she should snatch favours from Felix. A quarrel seemed about to place between them, but Felix entered the cage to pacify them, and caressed them by turns.

Felix has frequently been seen in the midst of this adorable couple, whose power he has fettered by his nets. If he wishes that they should separate and return to their respective cages, he has only to speak a word, and they obey.

foreknowledge	prīme, <i>a.</i> first, principal
pre side', <i>v.</i> to have authority over (venture	pri me' val, <i>n.</i> original
pre sume'. <i>v.</i> to suppose, to	prim' i tive, <i>a.</i> ancient, first
pres sure, prēsh' ur, <i>n.</i> force, weight (confidence	pri' or, <i>a.</i> former, before
pre sump' tion, <i>n.</i> arrogance,	pri or' i tŷ, <i>n.</i> a being first in rank or place
pre ter nat' u ral, <i>a.</i> not natural, miraculous	pri va' tion, <i>n.</i> a loss of any thing (vately
pre text', <i>n.</i> a pretence	priv' i tŷ, <i>ad.</i> secretly, pri-
prev' a lent, <i>a.</i> victorious, predominant	prob a bil' i tŷ, <i>n.</i> appearance of truth
prev' a lence, <i>n.</i> } influ-	prob' a ble, <i>a.</i> likely to be
prev' a lenceŷ, <i>n.</i> } ence, su-	pro ba' tion, <i>n.</i> trial, proof
periority (to shuffle	pro ba' tion a rŷ, <i>a.</i> serving for trial (cerity
pre var' i cate, <i>v.</i> to cavil,	prob' i tŷ, <i>n.</i> honesty, sin-
pre vi ous, <i>a.</i> going before, first (chief	pro ce' dure, <i>n.</i> manner of proceeding (sue
pri' ma rŷ, <i>a.</i> first, original,	pro ceed', <i>v.</i> to go on, to if-

If he wishes that they should lie down, and show strangers their paws, armed with frightful claws, and their throats full of tremendous teeth, at his command they lie on their backs, hold up their paws one after another, and open their mouths; and as a recompense, obtain the favor of licking his hand.

These two animals, at the time of this incident, were said to be five years and a half old; of a strong breed, both of the same lineage, and have always lived together.

SECTION XLV.

Youth the proper Season for gaining Knowledge, and forming religious Habits.

THE duty which young people owe to their instructors, cannot be better shown, than in the effect which the instructions they receive, have upon them. They would do well, therefore, to consider

proceeds', <i>n.</i> the neat amount	thing, a monster (duced
pro cess, pro' ses, <i>n.</i> a method, progress, course of law	prod' uct, <i>n.</i> something pro-
pro cess ion, pro' sesh' un, <i>n.</i> a solemn train, march, order (emnlly	pro duc' tive, <i>a.</i> fertile
pro clām', <i>v.</i> to publish sol-	pro fane', <i>a.</i> wicked; <i>v.</i> to pollute
pro cras' ti nate, <i>v.</i> to delay, to put off (manage	prof a na' tion, <i>n.</i> a pollution of sacred things
pro cure', <i>v.</i> to obtain, to prod' i gal, <i>n.</i> a waster; <i>a.</i> wasteful	prof' fer, <i>v.</i> to propose
prod i gal' i tŷ, <i>n.</i> a waste	pro fi cien cŷ, pro fi sh' ense, <i>n.</i> improvement, progress
pro di gious, pro dŷ' us, <i>a.</i> amazing	pro fi cient, pro fi sh' ent, <i>n.</i> one who has made a good progress in any art
prod' i gŷ, <i>n.</i> a surprising	prof' li gate, <i>n.</i> an abandoned wretch (ed, humble
	pro found', <i>a.</i> deep, learn-
	pro fun' di tŷ, depth of place or knowledge

the advantages of an early attention to these two things, both of great importance, *knowledge and religion.*

The great use of knowledge in all its various branches, is, to free the mind from the prejudices of ignorance; and to give it juster and more enlarged conceptions, than are the mere growth of rude nature. By reading we add the experience of others to our own. It is the improvement of the mind chiefly, that makes the difference between man and man; and gives one man a real superiority over another.

Besides, the mind must be employed. The lower orders of men have their attention much engrossed by those employments, in which the necessities of life engage them: and it is happy that they have. Labor stands in the room of education; and fills up those vacancies of mind, which in a state of idleness, would be engrossed by vice.

And if they, who have more leisure, do not substitute something in the room of this, their minds also

pro fu'se', <i>a.</i> lavish, wasteful	pro jec' tile, <i>a.</i> impelled for-
pro fu sion, pro fū' zhun,	pro lif' ic, <i>a.</i> fruitful (ward
<i>n.</i> wastefulness, great	pro lix', <i>a.</i> long, tedious
plenty (spring, race	pro lix' i tŷ, <i>n.</i> tiresome
pro ge ny, prōj' e ne. <i>n.</i> off-	length
pro gen' i tor, <i>n.</i> a forefa-	pro' logue, <i>n.</i> introduction
ther (tel	pro long', <i>v.</i> to lengthen out
prog nos' ti cate, <i>v.</i> to fore-	prom' in ent, <i>a.</i> standing or
prog' refs, <i>n.</i> course, ad-	jutting out (confused
vancement (advance	pro mis' cu eous, <i>a.</i> mingled,
pro gres' sion, <i>n.</i> a regular	prom' is so ry, <i>a.</i> containing
pro gress' ive, <i>a.</i> going for-	a promise
ward, advancing	pro mote', <i>v.</i> to forward
pro hib' it, <i>v.</i> to forbid, to	pro mo' tion, <i>n.</i> advance-
hinder	ment
pro hi bi tion, pro hi biŷh'-	prompt, <i>v.</i> to assist, to in-
un, <i>n.</i> the act of forbid-	cite; <i>a.</i> ready, quick
ding or hindering	promp' ti tude, <i>n.</i> readiness

will become the prey of vice; and the more so, as they have the means to indulge it more in their power. A vacant mind is exactly that house mentioned in the gospel, which the devil found empty. In he entered; and taking with him seven other spirits more wicked than himself, they took possession.

It is an undoubted truth, that one vice indulged, introduces others; and that each succeeding vice becomes more depraved.—If then the mind must be employed, what can fill up its vacuities more rationally, than the acquisition of useful knowledge? Let us therefore be thankful for the opportunities afforded us; and not turn into a curse those means of leisure, which might become so great a blessing.

But however necessary to us knowledge may be, religion, we know, is infinitely more so. The one adorns a man, and gives him, it is true, superiority and rank in life; but the other is absolutely essential to his happiness both in time and eternity.

In the midst of youth, health, and abundance, the world is apt to appear a very gay and pleasing scene;

pro mal' gate, *v.* to publish
 prone, *a.* bending, inclined
 prone' ness, *n.* inclination
 prop' a gate, *v.* to produce,
 to spread (ward
 pro pel', *v.* to drive for-
 pro pense', *a.* inclined
 pro pen' si tỹ, *n.* inclination
 pro pin' qui tỹ, *n.* nearness
 pro pi ti ate, pro pĩh' i ate,
v. to atone, to induce to
 favor
 pro pi ti a tion, pro pĩh' i a-
 tion, *n.* satisfaction for a
 crime
 pro pi ti a to ry, pro pĩh' i-
 a tur e, *a.* able to atone

pro pi ti ous, pro pĩh' us, *a.*
 kind, favorable (ratio
 pro pĩr' tion, *n.* equal part,
 pro po' se', *v.* to offer for con-
 sideration
 prop o si tion, prop o zĩh'-
 un, *n.* a sentence to be
 considered
 pro pound', *v.* to propose
 pro pri' e tor, *n.* a possessor
 in his own right
 pro pri' e tỹ, *n.* fitness, ex-
 clusive right
 pro pũn', *v.* to defend
 pro rĩgue', *v.* to put off, to
 prolong
 pro scribe', *v.* to outlaw, to

it engages our desires; and, in a degree, affords them present satisfaction. But it is wisdom to consider, that a time will come, when youth, health, and fortune, will all fail us: and if disappointments and vexation do not sour our taste for pleasure, at least sickness and infirmities will destroy it.

In these gloomy seasons, and, above all, at the approach of death, what will become of us without religion? When this world fails, where shall we fly, if we expect no refuge in another? Without holy hope in God, resignation to his will, and trust in him for deliverance, What is there that can secure us against the evils of life?

The great utility, therefore, of knowledge and religion being thus apparent, it is highly incumbent upon us to pay a studious attention to them in our youth. If we do not, it is more than probable that we shall never do it: that we shall grow old in ignorance, by neglecting the one: and old in vice, by neglecting the other.

For improvement in knowledge, youth is certainly the fittest season. The mind is then ready to receive

censure capitally	pro vin' cial, <i>a.</i> relating to a province
prof' e lyte, <i>n.</i> a convert	pro vi sion, pro vízh' un, <i>n.</i> providing beforehand,
prof per' i tŷ, <i>n.</i> success, happiness	measures taken, victuals
prof' trate, <i>v.</i> to fall down in adoration	pro vi sion al, pro vízh' un al, <i>a.</i> for the present use
pro test', <i>v.</i> to defend	pro vi' so. <i>n.</i> agreement, contract
pro test', <i>v.</i> to oppose, to give evidence	prov o ca' tion, <i>n.</i> (anger)
prot' est ant, <i>n.</i> one who protests against popery	prów' ess, <i>n.</i> bravery
pro tract', <i>v.</i> to draw out, to delay, to lengthen	prówl, <i>v.</i> to wander for prey
pro tu' be rance, <i>n.</i> a swelling above the rest	prox' i mate, <i>a.</i> near, next
prov i den' tial, <i>a.</i> effected by providence	prox im' i tŷ, <i>n.</i> nearness
prov' ince, <i>a.</i> region, office	pru den' tial, <i>a.</i> on principles of
	pru' dence, <i>n.</i> wisdom applied to practice

any impression. It is free from all that care and attention which, in riper age, the affairs of life bring with them. The memory too is stronger and better able to acquire the rudiments of knowledge; and, as the mind is then void of ideas, it is more suited to those parts of learning which are conversant in words.

Besides, there are sometimes in youth a modesty and ductility, which, in advanced years, especially if those years have been left a prey to ignorance, become selfsufficiency and prejudice; and these effectually bar up all the inlets to knowledge.—But above all, unless habits of attention and application are early gained, we shall scarcely acquire them afterwards.—The inconsiderate youth seldom reflects upon this; nor knows his loss, till he knows also that it cannot be retrieved.

Nor is youth more the proper season to acquire knowledge, than to form religious habits. It is a great point to get habit on the side of virtue: it will make every thing smooth and easy. The earliest principles are generally the most lasting; and those of a religious cast are seldom wholly lost.

pu' ber tŷ, <i>n.</i> ripe age in manhood	pur lö'n', <i>v.</i> to steal
pub li ci ty, pub lĩ' i te, <i>n.</i> a ſtate of being public	pur' port, <i>n.</i> deſign, ſenſe
pu' er ile, <i>a.</i> childiſh	pur fu' ant, <i>a.</i> done in conſequence, agreeable
pũis' ne, <i>a.</i> } young, young-	pur fue', <i>v.</i> to proceed, to
pu' nŷ, <i>a.</i> } ger, tender	chafe (lowing
pu iſ' ſant, <i>a.</i> powerful, ſtrong	pur ſũit', <i>n.</i> the act of ſol-
(to powder	pu fil la nim' i tŷ, <i>n.</i> cow-
pul' ver ize, <i>v.</i> to reduce	ardice
punc til' io, <i>n.</i> exactneſs	pu fil lan' i mous, cowardly,
pun' gent, <i>a.</i> ſharp, pricking	mean ſpirited
pu' pil age, <i>n.</i> minority, ſtate of a ſcholar	puſ' tle, <i>n.</i> a pimple
pur' ga tive, <i>a.</i> cleaning	pu' tre fy, <i>v.</i> to corrupt,
pu' ri fy, <i>v.</i> to make pure	grow rotten (neſs
pu' ri tŷ, <i>n.</i> cleanneſs, chaſ-	pu tre fac' tion, <i>n.</i> rotten-
tity	pu tref' cent, <i>a.</i> growing
	rotten (animal
	Quãd' ru ped, <i>n.</i> a 4 footed

Though the temptations of the world may, now and then, draw the well-principled youth aſide; yet his principles being continually at war with his practice, there is hope, that in the end, the better part may overcome the worſe, and bring on a reformation; whereas he, who has ſuffered habits of vice to get poſſeſſion of his youth, has little chance of being brought back to a ſenſe of religion.

In the common courſe of things it can rarely happen. Some calamity muſt rouse him. He muſt be awakened by a ſtorm or ſleep forever.—How much better it is then to make that eaſy to us, which we know is beſt? And to form thoſe habits now, which hereafter, we ſhall earneſtly wiſh we had formed?

To conclude, our youth bears the ſame proportion to our more advanced life, as this world does to the next. In this life we muſt form and cultivate thoſe habits of virtue, which will qualify us for a better ſtate. If we neglect them here, and contract habits of an oppoſite kind, inſtead of gaining that exalted

quaint, <i>a.</i> nice, subtil, artful	ra' di ant, <i>a.</i> shining, bright
qual' i fy, <i>v.</i> to make fit	rad' ic al, <i>a.</i> original
quâr' to, <i>n.</i> a book in which every sheet makes 4 leaves	ra' di us, <i>n.</i> the semidiameter of a circle
quer' u lous, <i>a.</i> mourning	râ' sin, <i>n.</i> a dried grape
qui es' cence, <i>n.</i> rest, quiet	ran' cid, <i>a.</i> strong scented
qui es' cent, <i>a.</i> lying at rest, still	ran' cour, <i>n.</i> inveterate hatred
qui' et ude, <i>n.</i> rest, calmness	ran' som, <i>v.</i> to redeem; <i>n.</i> a price paid for liberty
quin tes' sence, <i>n.</i> the virtue of any thing extracted	ra pa' cious, <i>a.</i> seizing by violence, greedy
quo' ta, <i>n.</i> a share, proportion	ra pa ci ty, ra pâr' i te, <i>n.</i> an exercise of plunder
quôte, <i>v.</i> to cite an author	rap' id, <i>a.</i> quick, swift
Ra' di ance, <i>n.</i> sparkling brightness	ra pid' i tÿ, <i>n.</i> swiftness
	rap' ine, <i>n.</i> force, violence

state, which is promised to our improvement, we shall of course sink into that state which is adapted to the habits we have formed.

Exactly thus is youth introductory to manhood ; to which it is, properly speaking, a state of preparation. During this season, we must qualify ourselves for the parts we are to act hereafter. In manhood we bear the fruit, which has in youth been planted. If we have sauntered away our youth, we must expect to be ignorant men.

If indolence and inattention, have taken an early possession of us, they will probably increase as we advance in life ; and make us a burden to ourselves, and useless to society. If again, we suffer ourselves to be misled by vicious inclinations, they will daily gain new strength, and end in dissolute lives.

But if we cultivate our minds in youth, and attain habits of attention and industry, of virtue and sobriety, we shall find ourselves well prepared to act our future parts in life ; and, what above all things ought to be our care, by gaining this command over ourselves,

rap' ture, <i>n.</i> ecstasy	re al' i tŷ, <i>n.</i> truth, real ex-
rap' tur ous, <i>a.</i> ecstatic, very	istence (being or act
pleasing	re' al ize, <i>v.</i> to bring into
rar' e fy, <i>v.</i> to make thin	re cede', <i>v.</i> to fall back
rar' i tŷ, <i>n.</i> uncommonness,	re ceipt, re sêc', <i>n.</i> the act
scarcity	of receiving, a note ac-
ra sure, ra' zhure, <i>n.</i> a scrap-	knowledging the receipt
ing out of writing (firm	of money or goods
rat' i fy, <i>v.</i> to settle, to con-	re' cent, <i>a.</i> new, late, fresh
ra' tio, <i>n.</i> proportion	re cep' ta cle, <i>n.</i> a place to
ra tion al, răh' un al, <i>a.</i> en-	receive things in
dowed with reason, wise	re cep' tion, <i>n.</i> the act of
ra tion al' i tŷ, <i>n.</i> the power	receiving (cet place
of reasoning	re cefs', <i>n.</i> retirement, se-
rav' age, <i>v.</i> to plunder, to	re cip' ro cal, <i>a.</i> alternate,
lay waste (ing	mutual (petition
rav' en ous, <i>a.</i> very devour-	re ci' tal, <i>n.</i> rehearsal, re-

we shall be more able, as we get forward in the world,
to resist every new temptation, as soon as it appears.
Gilpin.

SECTION XLVI.

*The proper Cultivation of the Mind, of the greatest
Importance.*

HEAR, ye fair mothers of our isle,
Nor scorn your poet's homely style,
What tho' my thoughts be quaint or new,
I'll warrant that my doctrine's true;
Or if my sentiments be old,
Remember, truth is sterling gold.

You judge it of important weight,
To keep your rising offspring straight:
For this such anxious moments feel,
And ask the friendly aid of steel;
For this import the distant cane,
Or slay the monarch of the main.

And shall the soul be warp'd aside
By passion, prejudice, and pride?

re cite', <i>v.</i> to repeat, to say	tell distinctly
re clām', <i>v.</i> to reform, to correct	re cōurse', <i>n.</i> access, application for help
re cluse', <i>a.</i> shut up	re crim' in ate, <i>v.</i> to accuse in return
re cog' ni fance, <i>n.</i> a bond of record, a badge	re crūt', <i>n.</i> a new supply
re cog' nise, <i>v.</i> to acknowledge, review, remember	rec' ti fy, <i>v.</i> to make right, to improve
re cōil', <i>v.</i> to rush back, to shrink	rec' ti tude, <i>n.</i> uprightness
rec' on cile, <i>v.</i> to restore to favor, to make things agree	re cur', <i>v.</i> to have recourse to
rec on cil i a' tion. <i>n.</i> atonement, renewal of friendship	re dress', <i>v.</i> to set right, to relieve; <i>n.</i> relief, remedy
rec on nōi' tre, <i>v.</i> to examine, to take a view of	re dun' dance, <i>n.</i> } excess,
re count', <i>v.</i> to relate, to	re dun' dan cÿ, <i>n.</i> } superfluity
	re dun' dant, <i>a.</i> superfluous
	re fër', <i>v.</i> to leave, to yield to another's judgment

Deformity of heart I call
The worst deformity of all.
Your cares to body are confin'd ;
Few fear obliquity of mind.
Why not adorn the better part ?
This is a nobler theme of art.
For what is form, or what is face,
But the soul's index, or its case ?
Now take a simile at hand ;
Compare the mental foil to land.
Shall fields be till'd with annual care,
And minds lie fallow ev'ry year ?
O since the crop depends on you,
Give them the culture which is due :
Hoe every weed, and dress the soil ;
So harvest shall repay your toil.
If human minds resemble trees,
(As ev'ry moralist agrees,)
Prune all the stragglers of your vine,
Then shall the purple clusters shine.

reſ' er ence, <i>n.</i> relation, al- lusion to (reproach	re gale', <i>v.</i> to refresh
re ſect', <i>v.</i> to conſider, to	re gârd', <i>n.</i> eſteem, attention,
re ſec' tion, <i>n.</i> cenſure, con- ſideration	re gârd' leſs, <i>a.</i> heedleſs
re frac' to ry, <i>a.</i> obſtinate	te gen e ra' tion, <i>n.</i> the new birth by grace
re frâin', <i>v.</i> to keep from action, to forbear	re' gent, <i>n.</i> a governor, a royal vicar
re fri ger ate, re frîj' er ate, <i>v.</i> to cool	re gi cide, rēj' i ſide, <i>n.</i> the murder of a king
ref' uge, <i>n.</i> ſhelter	re gim en, rēj' i men, <i>n.</i> diet in time of ſickneſs
re ſal' gence, <i>n.</i> brightneſs	re gion, rē' jun, <i>n.</i> a tract of land, country
re ſul' gent, <i>a.</i> very bright	re giſ ter, rēj' iſ ter, <i>n.</i> a rec- ord ; <i>v.</i> to record
re fund', <i>v.</i> to repay, to reſtore (erroneous	re greſ' ſion, <i>n.</i> returning or going back
re fute', <i>v.</i> to prove falſe or	
te' gal, <i>a.</i> royal, kingly	

The gard'ner knows, that fruitful life
Demands his ſalutary knife :
For ev'ry wild, luxuriant ſhoot,
Or robs the bloom, or ſtarves the fruit.

Cotton,

SECTION XLVII.

The Snares and Dangers of Life.

A WAKE, my ſoul ! lift up thine eyes ;
See where thy foes againſt thee riſe,
In long array, a num'rous hoſt !
Awake, my ſoul, or thou art loſt.
Here giant danger threat'ning ſtands,
Muſ'ring his pale terrific bands ;
There pleaſure's ſilken banners ſpread,
And willing ſouls are captive led.
See where rebellious paſſions rage,
And fierce deſires and luſts engage ;
The meaneſt foe of all the train
Has thouſands and ten thouſands ſlain.

Q

re gret', <i>n.</i> vexation, dislike; <i>v.</i> to grieve at, to repent	reference to
reg u lar' i tē. <i>n.</i> due order, method (<i>der.</i> to direct	rel' a tive, <i>n.</i> relation
reg' u late, <i>v.</i> to put in or- re hēarsē', <i>v.</i> to say over	re lax', <i>v.</i> to slacken (<i>pity</i>)
to repeat	re lent', <i>v.</i> to soften, to feel
re hēars' al, <i>n.</i> previous re- cital, repetition (<i>off</i>)	re lent' less, <i>n.</i> unmerciful, cruel (<i>dece</i>)
re ject', <i>v.</i> to refuse, to cast	re li' ance, <i>n.</i> trust, confi-
re im burse', <i>v.</i> to repay	re lève', <i>v.</i> to help, to ease
re jōin' der, <i>n.</i> a reply to an answer (again and again	re lin' quish, <i>v.</i> to quit, to give up (<i>ness</i>)
re it' e rate, <i>v.</i> to repeat	re luc' tance, <i>n.</i> unwilling-
re lapse', <i>v.</i> to fall back in- to vice or wickedness	re luc' tant, <i>n.</i> unwilling
re late', <i>v.</i> to tell, to have	re ly', <i>v.</i> to put trust in
	re mand', <i>v.</i> to send back
	rem' e dy, <i>n.</i> a medicine, cure
	re miss', <i>n.</i> careless, slothful

Thou tread'st upon enchanted ground ;
Perils and snares beset thee round ;
Beware of all, guard ev'ry part,
But most, the traitor in thy heart.
- Come then, my soul, now learn to wield
The weight of thine immortal shield ;
Put on the armour from above
Of heav'nly truth and heav'nly love.
The terror and the charm repel,
And pow'rs of earth, and pow'rs of hell ;
The Man of Calv'ry triumph'd here ;
Why should his faithful followers fear ?

Barbauld.

SECTION XLVIII.

*Whatsoever Ye would that Men should do to You, do Ye
even so unto Them.*

PRECEPT divine ! to earth in mercy giv'n ;
O sacred rule of action, worthy heav'n !
Whose pitying love ordain'd the blest command,
To bind our nature in a firmer band ;

re miss' ness, <i>n.</i> carelessness	re nun ci a' tion, <i>n.</i> the act
re mis' sion, re mis' sion, <i>n.</i>	of disowning or quitting
abatement, pardon	re pāir', <i>v.</i> to mend, to go to
re mit', <i>v.</i> to relax, to for-	rep a ra' tion, <i>n.</i> the act of
give, to send money to a	repairing, amends
distant place	rep ar tee', <i>n.</i> a smart reply
re mit' tance, <i>n.</i> money sent	re pāst', <i>n.</i> a meal, food
to a distance	re pēal', <i>v.</i> to recall
re mon' strate, <i>v.</i> to show	re pēat', <i>v.</i> to tell, say, or do
strong reasons against	again
re mon' strance, <i>n.</i> a discov-	re pel', <i>v.</i> to drive back
ery, strong representation	rep e ti' tion, rep e ti' sion, <i>n.</i>
re mōrse', <i>n.</i> sorrow for a	<i>n.</i> a repeating, recital
fault	re pine', <i>v.</i> to fret, to grieve
re mote', <i>n.</i> distant	re plen' ish, <i>v.</i> to fill, to stock
ren coun' ter, <i>n.</i> personal	re plete', <i>a.</i> completely fill-
opposition (quit)	ed, full (full)
re nounce', <i>v.</i> to disown,	re ple' tion, <i>n.</i> a being too
ren' o vate, <i>v.</i> to renew	re ply', <i>v.</i> to answer ; <i>n.</i> a
re nown', <i>n.</i> fame, great	return to an answer
praise	re po'se', <i>n.</i> rest, quiet ; <i>v.</i> to

Enforce each human sufferer's strong appeal,
And teach the selfish breast what others feel ;
Wert thou the guide of life, mankind might know
A soft exemption from the worst of woe.

No more the pow'rful would the weak oppress,
But tyrants learn the luxury to bless.
No more would slav'ry bind a hopeless train
Of human victims in her galling chain.
Mercy the hard, the cruel heart would move
To soften mis'ry by the deeds of love ;
And av'rice from his hoarded treasures give,
Unask'd, the lib'ral boon, that Want might live !

The impious tongue of Falsehood then would cease
To blast, with dark suggestions, Virtue's peace.
No more would Spleen or Passion banish rest,
And plant a pang in fond Affection's breast ;
By one harsh word, one alter'd look, destroy
Her peace, and wither ev'ry opening joy,

lay at rest, to trust in	re prōch', <i>n.</i> to-censure; <i>n.</i>
re pos' it o rj, <i>n.</i> a place	blame disgrace (famous)
where any thing is safely	re prōch' ful, <i>a.</i> abusive, in-
laid up (chide)	rep' ro bate, <i>n.</i> one aban-
rep re hend', <i>v.</i> to blame, to	doned to wickedness
rep re hen' si ble, <i>a.</i> blamable	re prove, re proov', <i>v.</i> to
rep re hen' sion, <i>n.</i> open	blame
blame or reproof	rep' tile, <i>n.</i> a creeping thing
rep re sent', <i>v.</i> to show, to	re pu' di ate, <i>n.</i> to reject, di-
appear for another	verce (opposite
re press', <i>v.</i> to subdue, to	re pug' nant, <i>a.</i> contrary,
restrain	re pulse', <i>n.</i> a being driven
re priève', <i>v.</i> to respite from	off, a denial; <i>v.</i> to beat
punishment; <i>n.</i> a delay of	back (from itself
sentence (to chide)	re pul' sion, <i>n.</i> a driving off
rep ri mand', <i>v.</i> to reprove,	rep' a ta ble, <i>a.</i> honorable

SECTION XLIX.

"On Humanity to the Brute Creation as a Moral and Christian Duty."

By W. H. NEALE, London, aged fifteen Years.

Attested by his Preceptor, to be his unaided Composition.

WHEN we consider the various instances in which the brute creation is conducive to the happiness of mankind, it is much to be wondered at that they are, in general, treated with so much unnecessary cruelty. To the dog we are indebted for his watchfulness and fidelity, to the sheep for clothing, to the ox and horse, in a great measure, for the fertility of our soil, and richness of our harvests.

How then can we account for the inhumanity of those who delight in the barbarous treatment of inoffensive beasts, and can, without compassion, deprive them of that life which is entirely consumed in our service? Even children in their infancy, are not unfrequently suffered to disgrace themselves, by indulging in these wanton cruelties.

Habit may at length give a permanency to that

reputa'tion, *n.* credit
 repute', *n.* good opinion,
credit, *v.* to esteem
 re quest', *n.* an entreaty ;
v. to entreat, to ask
 re qui site, rèk' wiz it, *a.*
 necessary
 re qui si tion, rek wi zish' un,
n. a demand, claim
 re qui' tal, *n.* a recompense,
 reward (repay
 re quite', *v.* to satisfy, to
 re scind', *v.* to cut off, to re-
 peal
 re scis sion, re sizh' un, *n.*
 a cutting off, abrogation

res' cue, *v.* to deliver from
 danger
 re sem' ble, *v.* to be like
 re sem' blance, *n.* likeness
 res'er va' tion, *n.* something
 kept back
 re sërve', *n.* modesty *v.* to
 keep back, to retain
 res'er vöir', *n.* a place where
 any thing is kept in store
 re side', *v.* to live in a place
 res' i dence, *n.* a place of
 abode
 res' i due, *n.* the remainder
 re sid' u a rÿ, *n.* relating to
 the residue

which, at first, might have been casual ; and, when arrived at manhood, Domitian like, they will turn from tormenting a fly, to the destruction of their fellow-creatures.

This unfeeling insensibility in destroying animals, when we have scarcely enjoyed the blessings of life ourselves, will gradually eradicate from our breasts, that humanity which sympathises in the distresses of others, will damp all the pleasures of life, and make us vie with the savage in ferocity : it will, moreover, subject us to those numerous vices, which are closely connected with every species of cruelty.

If, indeed, our efforts were bent solely upon the destruction of those animals which are hurtful to us, some excuse might then be offered in our justification ; but when the stag, or the timid and defenceless hare, are the objects of our persecution, this is, indeed, the highest barbarity.

"Nature," says the satirist, "has given hearts of the softest mould to man." Hard, indeed, and callous must that heart be, which no longer owns these sensations, but fees, with indifference or exultation, the agonies of its helpless victim.

re sign, re zine', <i>v.</i> to give up	restoring (ing
re sig na' tion, <i>n.</i> a resigning	ref to ra' tion, <i>n.</i> a replac-
re sist', <i>v.</i> to oppose, to act	re store', <i>v.</i> to bring or give
against (answer	back (keep in
re solve', <i>v.</i> to determine, to	re strain', <i>v.</i> to withhold, to
re sort', <i>v.</i> to have recourse to	re strict', <i>v.</i> to limit, confine
re source', <i>n.</i> a resort, retreat	re stric' tion, <i>n.</i> confine-
re spec' tive, <i>a.</i> particular	ment, limitation
ref pi ra' tion, <i>n.</i> the act of	re sult', <i>v.</i> to fly back, to
breathing, relief from toil	form a resolve, to rise at
ref pire', <i>v.</i> to breathe	a consequence
ref pite', <i>n.</i> a pause, rest	re sume', <i>v.</i> to begin again,
re splen' dent, <i>a.</i> bright	to take back
re spond', <i>v.</i> to answer	re tain', <i>v.</i> to keep, to hold
re spon' si ble, <i>a.</i> answerable,	re tal' i ate, <i>v.</i> to return like
accountable	for like
re spon' sive, <i>a.</i> answering	re tard', <i>v.</i> to hinder, to
ref ti tu' tion, <i>n.</i> the act of	delay

A good man would refrain from wanton cruelty, merely from the consideration, that the happiness of the brute creation consists entirely in this life; they have no prospect of future felicity, but are to look for their enjoyments between the moments of their birth and dissolution.

Let us consider, likewise, that the greater part of those animals, over which we so barbarously tyrannize, can neither give nor resent an injury. What claim to honor, therefore, can he have, who will cowardly oppress that which is not able to turn against its oppressor?

Among ourselves it is reckoned unmanly to injure a weaker person; how much greater then ought to be our shame, to trample upon the most helpless of living creatures, an inoffensive animal? But if we are dead to that internal pleasure, which the heart feels in diffusing goodness, the applause of the good, the natural attendant on worthy actions, might be a sufficient stimulus to call forth our humanity.

For if they who assist their fellow-creatures, from

re ten' tive, *a.* able to retain
ret' i nue, *n.* a train of at-
tendants (retreat

re tire', *a.* to withdraw, to
re tire' ment, *n.* private a-
bode

re tort', *v.* to throw back,
to return an argument

re tract', *v.* to recall, to re-
cant (draw

re trēat', *v.* to retire, with-

re trench', *v.* to reduce, to
lessen

ret ri bu' tion, *n.* repayment

re triēve', *v.* to recover

ret' ro grade, *a.* going back

re' tro spect, *n.* a looking on
things past

re tro spec' tive, *a.* looking
backwards, or on what is
past

re vēal', *v.* to make known

rey' el, *n.* a loose and noisy
feast; *v.* to carouse

rev' el ry, *n.* loose jollity

rev' e nue, *n.* an income

re vērb' e rate, *v.* to beat
back, to resound

re vere', *v.* to honor

rev' er ence, *v.* to regard
with awful respect

rev e ren' tial, *a.* expressing
reverence

rev' e rie, *n.* irregular

thoughts, delirium

re vērse', *n.* opposite side, a

whom they may possibly expect a return, are held in such high estimation, much more will those be esteem-
ed, who, solely from the pure and overflowing good-
ness of the heart, assist animals which cannot have the
proper sense of our goodness, and, consequently, of
that gratitude which is felt by rational creatures.

But should any one urge as an excuse, that it is
the natural lot of beasts to undergo fatigue for the use
of man, yet this cannot justify his inhumanity. Their
unhappy situation ought to be a more forcible incite-
ment to our compassion; and the more dependent
beasts are on men, the more they are bound in hu-
manity to assist them.

Even should necessity compel us to sacrifice the un-
happy victims for our sustenance, it is our duty to al-
leviate the manner of their death, and not terminate
their existence by unnecessary tortures.

These considerations alone, regarding humanity
merely as a moral duty, are sufficient to excite our
pity; much more, then, when it is enforced by the
laws of christianity. Why was the Almighty's venge-

change; <i>v.</i> to overturn,	government (competence)
to repeal (succession)	re wârd', <i>v.</i> to satisfy, to reward
re vër' sion, <i>n.</i> a right of	re wâp' so dÿ, <i>n.</i> an irregular, unconnected writing
re vërt', <i>v.</i> to change, to turn back (reproach)	re bet' o ric, <i>n.</i> the art of speaking
re vile', <i>v.</i> to defame, to	re wâ' ma tîsm, <i>n.</i> a painful disorder (language)
re vîs' al, <i>n.</i> a review	rib' ald rÿ, <i>n.</i> mean, rude
re vîs'e', <i>v.</i> to re-examine	rid' i cule, <i>v.</i> to expose to laughter
re vive', <i>v.</i> to return to life again, to renew	ri gid, rîj' id, <i>a.</i> stiff, severe
re voke', <i>v.</i> to repeal	rig' or, <i>n.</i> cold, severity
re volt', <i>v.</i> to go or fall off, to desert	rig' orous, <i>a.</i> severe, rash
re volve', <i>v.</i> to consider, to perform a	ri' ot, <i>n.</i> tumult, sedition;
rev o lu' tion, <i>n.</i> a returning motion, change in	<i>v.</i> to revel (dition)
	ri' ot ous, <i>a.</i> licentious, se-

ance averted from Nineveh? Was it for the magnificence of its edifices? for the valor of its citizens? for the number of its arts and sciences? No, says the prophet, "it contained much cattle."

His paternal kindness, so widely disseminated in supplying the daily wants of his creatures, still farther testifies his regard. For, "Behold the fowls of the air; they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them."

"It is he that sendeth the springs into the vallies, and causeth them to run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. He causeth the grass to grow for the cattle. Humanity is, therefore, the characteristic of christianity; it is the badge and ornament of its professors; it is the particular and frequent command of our Saviour, "As ye would that others should do unto you, even so do ye unto them."

As the Deity so forcibly enjoins humanity, and himself, with such profuse liberality, dispenses his blessings to all his creatures; man, the image of God, ought likewise, according to his ability, to compassion-

et, <i>n.</i> a small river or k	rus ti ci ty, rus'ti' i te, <i>n.</i> rural appearance, clown-
<i>n.</i> to wander, to rove	ithness
<i>'</i> , <i>a.</i> strong, stout	rūth' ful, <i>a.</i> pitiful, sad
ce', <i>n.</i> a fiction	rūth' less, <i>a.</i> pitiless, cruel
'tic, <i>a.</i> wild, fanciful	Sab' a oth, <i>n.</i> hosts, armies
<i>'</i> , <i>a.</i> approaching to	fa' ble, <i>a.</i> black
(principle	fa' bre, <i>n.</i> a short sword
ment, <i>n.</i> the first	sa cer do' tal, <i>a.</i> priestly
ged, <i>a.</i> rough, une-	sa' cred, <i>a.</i> holy, solemn
stormy	fac' ri lege, <i>n.</i> robbery of a church
nate, <i>v.</i> to chew the	fac ri le gious, sak ri lē' jus,
to think again and	<i>a.</i> violating things sacred
n	sa ga' cious, <i>a.</i> quick of
ur, <i>n.</i> a flying report	scent or thought
, <i>a.</i> belonging to the	sa ga ci ty, sa gāf' i te, <i>n.</i>
stry (clownish	acuteness of discovery
, <i>a.</i> rural, rude,	

not only his own species, but also the brute crea-

ture with respect to his fellow-creatures, it cements
firmly the bonds of civil society; and, in the
instance, we approach nearest to that Divine
being, "whose mercy is over all his works, on whom
all things wait, and he giveth them their
time in due season." *Preceptor.*

SECTION L.

Cruelty to Brutes censured.

SHOULD not enter on my list of friends,
nor grac'd with polish'd manners and fine sense,
(wanting sensibility,) the man
needlessly sets foot upon a worm.
An inadvertent step may crush the snail,
crawls at evening in the public path;
He that has humanity, forewarn'd,
reads aside, and let the reptile live.

sa li'ne', <i>a.</i> consisting of salt	mind, health (taunt
sa li'va, <i>n.</i> spittle	far' ca'm, <i>n.</i> reproach,
sa' low, <i>a.</i> sickly (safe	far' cas' tic, <i>a.</i> severe, re-
sa' lu' bri'ous, <i>a.</i> wholesome,	proaching
sa' lu' bri' ty, <i>n.</i> wholesom-	sat' el lite, <i>n.</i> a small plan-
ness (healthful	net about a larger
sa' u' ta ry, <i>a.</i> wholesome,	sa' ti'ate, sa' shate, <i>v.</i> to satif-
sa' u' ti' f' e' rous, <i>a.</i> healthy	fy, to glut (filled
sa'm' ple, <i>n.</i> a specimen	sa' ti' e' ty, <i>n.</i> a state of being
sa'm' pler, <i>n.</i> a pattern,	sa' tire, <i>n.</i> a poem censuring
piece of needle work	vice and folly (guage
sa' na' tive, <i>a.</i> healing	sa' tir' ic al, <i>a.</i> severe in lan-
san' ti' fy, <i>v.</i> to make holy	sat' ur' ate, <i>v.</i> to fill quite full
san' ti' ty, <i>n.</i> goodness, ho-	scar' i fy, <i>v.</i> to lance or cut
liness (bloody	scap' tic, skēp' tic, <i>n.</i> one who
san' guin a' ty, <i>a.</i> cruel,	pretends to doubt of ev-
san' guine, <i>a.</i> warm, ardent	ery thing
san' i' ty, <i>n.</i> soundness of	scap' tre, sēp' ter, <i>n.</i> a royal

The creeping vermine, loathsome to the sight,
And charg'd perhaps with venom, that intrudes
A visiter unwelcome into scenes
Sacred to neatness and repose, th' alcove,
The chamber, or recessory, may die.
A necessary act incurs no blame.

Not so when held within their proper bounds,
And guiltless of offence, they range the air,
Or take their pastime in the spacious field:
There they are priviledg'd. And he that hunts
Or harms them there, is guilty of a wrong;
Disturbs th' economy of Nature's realm,
Who, when she form'd, design'd them an abode.

The sum is this; if man's convenience, health,
Or safety, interfere, his rights and claims
Are paramount, and must extinguish theirs.
Else they are all,—the meanest things that are,
As free to live and to enjoy that life,
As God was free to form them at the first,
Who, in his sov'reign wisdom, made them all.

ensign carried in the hand	<i>v.</i> to carve (guage
schéd' ule, skéd' ule, <i>n.</i> a	scur ril' i tŷ, <i>n.</i> grofs lan-
small scroll	scur' ril ous, <i>a.</i> low, re-
schism, fizm, <i>n.</i> a division,	proachful
a separation	se clude', <i>v.</i> to shut out or
sci' ence, <i>n.</i> knowledge,	apart from others
deep learning	se clu sion, se klū' zhun, <i>n.</i>
sci en tif' ic, <i>a.</i> producing	a secluding (hide
certain knowledge	se crete', <i>v.</i> to conceal, to
scōpe, <i>n.</i> aim, intention	sec' u lar, <i>a.</i> worldly
scru' tin ize, <i>v.</i> to examine	secure', <i>v.</i> to make fast ;
diligently, to search	<i>a.</i> safe
scru' ti ny, <i>n.</i> strict enquiry,	se date', <i>a.</i> calm, undisturbed
or search	sed' en ta rŷ, <i>a.</i> sitting much,
scru tōire', <i>n.</i> a case of draw-	inactive
ers for writings	sed' i ment, <i>n.</i> what settles
sculp' tor, <i>n.</i> a carver in	at the bottom of liquids
wood or stone	se di tion, se dīth' un, <i>n.</i> tu-
sculp' ture, <i>n.</i> carved work ;	mult, insurrection

Ye therefore who love mercy, teach your sons
 To love it too. The spring-time of our years
 Is soon dishonor'd and desil'd, in most
 By budding ills that ask a prudent hand
 To check them. But, alas ! none sooner shoots,
 If unrestrain'd, into luxuriant growth,
 Than cruelty, most dev'lish of them all.

Mercy to him that mercy shows it, is the rule
 And righteous limitation of its act,
 By which Heav'n moves in pard'ning guilty man,
 And he that shows none, being ripe in years,
 And conscious of the outrage he commits,
 May seek it, and not find it in his turn.

SECTION LI.

Of Niagara River and Falls.

NIAGARA river connects the northeast end of
 lake Erie with the south end of lake Ontario, and
 is about thirty miles in length. It forms a part of the

se di tious, se dīsh' us, <i>a.</i> turbulent, factious	nal, lewd, vicious
se duce', <i>v.</i> to tempt, to en- tice away	sen su al ity, sen shu āl' itē, <i>n.</i> addicted to carnal pleasures (energetic
se duc' tion, <i>n.</i> the act of misleading or seducing	sen ten' tious. <i>a.</i> short and sen' ti ment, <i>n.</i> sense, opin- ion (to burial
sed' u lous, <i>a.</i> diligent, in- dustrious	se pul' 'chrā, <i>a.</i> relating sep ul chre, sēp' ul ker, <i>n.</i> a tomb
sēz' ure, <i>n.</i> the act of seizing	se qua' cious, <i>a.</i> following, pliant (conclusion
se lect', <i>v.</i> to choose; <i>a.</i> chosen	se' quel, <i>n.</i> succeeding part, se quel' ter, <i>v.</i> to set aside, to separate
sem' blance, <i>n.</i> likeness (cle	se ques'tra' tion, <i>n.</i> a depri- vation of profits
sem' i cir cle, <i>n.</i> a half cir-	se raph' ic, <i>a.</i> angelical
sen si bil' i tē, <i>n.</i> quickness of	se rene', <i>a.</i> even of temper, calm, quiet
sen sa' tion, <i>n.</i> a perception by the senses	
sen' si tive, <i>a.</i> having sense without reason (sense	
sen sō' ri um, <i>n.</i> the seat of	
sen su al, sēn' thu al, <i>a.</i> car-	

western boundary between New-York and Upper-Canada. The falls of this river, which are about seven or eight miles south of lake Ontario, form the greatest curiosity that this, or perhaps, any other country affords.

In order to have a tolerable idea of this stupendous cataract, it will be requisite to conceive, that lake Erie, and that part of the country in which it is situated, is elevated about three hundred feet above that which contains lake Ontario. The slope which separates the upper and lower country, is generally very steep, and in many places almost perpendicular.

Some have conjectured that from the great length of time, the quantity of water, and the distance which it falls, the rocks have been worn away for about seven miles from lake Ontario up the river towards lake Erie; by which such an astonishing chasm is formed, as strikes the beholder with terror. Down this chasm the water rushes with an astonishing velocity, after it

<i>seren' i tŷ</i> , <i>n.</i> calmness	<i>sig' na ture</i> , <i>n.</i> a mark
<i>se riez</i> , <i>sê' rez</i> , <i>n.</i> course, order (like a serpent)	<i>sig nif' i cance</i> , <i>n.</i> force, meaning (important)
<i>ſēr' pen tine</i> , <i>a.</i> winding	<i>sig nif' i cant</i> , <i>a.</i> expressive,
<i>ſēr' vile</i> , <i>a.</i> slavish, mean	<i>sig' ni fy</i> , <i>v.</i> to make known, to mean
<i>ſēr' vi tude</i> , <i>n.</i> slavery	<i>ſil' van</i> , <i>a.</i> full of woods
<i>ſeſ ſion</i> , <i>ſēth' un</i> , <i>n.</i> sitting of magistrates (week)	<i>ſim i lar' i tŷ</i> , <i>n.</i> likeness
<i>ſeven night</i> , <i>ſēn' nit</i> , <i>n.</i> a	<i>ſim' i le</i> , <i>n.</i> a comparison by which any thing is made plain or evident
<i>ſe vere</i> , <i>a.</i> sharp, rigid, cruel	<i>ſi mil' i tude</i> , <i>n.</i> likeness, comparison (plainness)
<i>ſe vēr' i tŷ</i> , <i>n.</i> cruelty, rigor	<i>ſim pli ci ty</i> , <i>ſim pli' i te</i> , <i>n.</i>
<i>ſham' bles</i> , <i>n.</i> a butchery	<i>ſim' ply</i> , <i>a.</i> without art, merely (rity of mind)
<i>ſhrewd</i> , <i>ſhrūde</i> , <i>a.</i> cunning, artful	<i>ſin cer' i tŷ</i> , <i>n.</i> honesty, pu-
<i>ſig' nal</i> , <i>n.</i> a sign; <i>a.</i> re- markable, eminent	<i>ſin gu lar' i tŷ</i> , <i>n.</i> any thing remarkable, a curiosity
<i>ſig' nal ize</i> , <i>v.</i> to make eminent	

makes the first great pitch, which is a fall of a hundred feet perpendicular.

It is not easy to bring the imagination to correspond to the greatness of the scene. A river extremely deep and rapid, and that serves to drain a great part of the waters of North-America into the Atlantic Ocean, is here poured precipitantly down a ledge of rocks, that rises, like a wall, across the whole bed of its stream. The river, a little above, is nearly three quarters of a mile broad; and the rocks, over which the water falls, are four hundred yards over.

The direction of these rocks is not straight across the stream, but hollowing inwards like a horse-shoe: so that the cataract, which bends to the shape of the obstacle, rounding inwards, presents a kind of theatre, the most tremendous in nature.

Just in the middle of this circular wall of waters, a little island, that has braved the fury of the current, presents one of its points, and divides the stream at top

sin' iſ ter, <i>a.</i> bad, unfair	ſo lem' ni tſ, <i>n.</i> awfulneſs,
ſkreen', <i>v.</i> to liſt, ſhelter,	religious gravity
protect (ly, to belie	ſol em ni za' tion, <i>n.</i> a cel-
ſlan' der, <i>v.</i> to cenſure falſe-	ebration, a performance
ſlan' der ous, <i>a.</i> uttering re-	ſol' em nize, <i>v.</i> to perform
proachful falſhoods	religiously, to celebrate
ſleight, ſlite, <i>n.</i> an artful	ſo li cit, ſo liſ' it, <i>v.</i> to aſk,
trick	to entreat (anxious
ſloth' ful, <i>a.</i> idle indolent	ſo li cit ous, ſo liſ' it us, <i>a.</i>
ſlug' gard, <i>n.</i> a lazy fellow	ſo li cit ude, ſo liſ' it ude, <i>n.</i>
ſo bri' e tſ, <i>n.</i> temperance,	anxiety, carefulneſs
gravity	ſo lid' i tſ, <i>n.</i> firmneſs
ſo' cial, <i>a.</i> familiar	ſo liſ' o quſ, <i>n.</i> a talking to
ſo' fa, <i>n.</i> a ſplendid ſeat cov-	one's ſelf
ered with carpets (ure	ſol' i ta rſ, <i>a.</i> alone, retired
ſol' ace, <i>n.</i> comfort, pleaſ-	ſol' i tude, <i>n.</i> a deſert, a
ſol' emn, <i>n.</i> awful, religious-	lonely life or place
ly grave	ſo lu' tion, <i>n.</i> anſwer, expla-

into two parts; but they unite again long before they reach the bottom.

The perpendicular pitch of this vaſt body of water, produces a ſound that is frequently heard at the diſtance of twenty miles; and in a clear day, and fair wind, forty or fifty miles. A perceptible tremulous motion in the earth, is felt at the diſtance of ſeveral rods around the fall.

The daſhing of the water produces a miſt that riſes to the very clouds; in which rainbows may be ſeen when the ſun ſhines. This fog or ſpray, in the winter ſeaſon, falls upon the neighboring trees, to which it congeals, and exhibits a moſt beautiful chryſtaline appearance.

Juſt below the great pitch, the water and foam may be ſeen puſhed up in large ſpherical figures which burſt at the top, and project a column of the ſpray to a prodigious height, and then ſubſide, and are ſucceeded by others which burſt in like manner. This appearance is moſt remarkable about half way between the iſland

nation	(shrill sound	dapted to one disease ; <i>a.</i>
so no' rous, <i>a.</i> giving a loud,		distinguishing one sort
soph' ism, <i>n.</i> }	a false or	from another
soph' is try, <i>n.</i> }	deceitful	spe ci fy, spē' i fy, <i>v.</i> to note
argument	(etous	by some distinction
sor' did, <i>a.</i> mean, base, cov-		spe ci men, spē' i men, <i>n.</i> a
some' reign ty, <i>n.</i> the highest		sample, part of the whole
power		spe' cious, <i>a.</i> showy, plau-
source, <i>n.</i> fountain, head		sible
spa' cious, <i>a.</i> wide, extensive		spec ta' tor, <i>n.</i> a looker on
spā'm, <i>n.</i> cramp, convulsion		spec tre, spēk' ter, <i>n.</i> an ap-
spa/ mod' ic, <i>a.</i> convulsive		parition (to spy
spe cial, spēh' al, <i>a.</i> partic-		spec' u late, <i>v.</i> to meditate,
ular		spec u la' tion, <i>n.</i> a mental
spe cies, spē' shez, <i>n.</i> a fort,		view, a spying
class of nature		speed, <i>n.</i> haste, success
spe cif' ic, <i>n.</i> a remedy a-		spee' dy, quick, swift

that divides the falls, and the west side of the strait, where the largest column of water descends.

The descent into the chasm of this stupendous cataract, is very difficult, on account of the great height of the banks ; but when once a person has descended, he may go up to the foot of the falls, and take shelter behind the descending column of water, between that and the precipice, where there is a space sufficient to contain several persons in perfect safety ; and where conversation may be held without interruption by the noise of the water, which is less here than at a considerable distance.

SECTION LII.

Young People likewise exhort to be Sober-Minded.

SOBRIETY of mind is one of those virtues which the present condition of human life strongly inculcates. The uncertainty of its enjoyments checks presumption ; the multiplicity of its dangers demands perpetual caution. Moderation, vigilance, and self-

<i>sphere</i> , <i>sphere'</i> , <i>n.</i> a globe, circuit, compass of know- ledge or action	<i>stag' nate</i> , <i>v.</i> to have no course, to lie still
<i>spher'ic al</i> , <i>spher'ic al</i> , <i>a.</i> round, globular	<i>sta lac' tites</i> , <i>n.</i> pendant substances in form of ic- cles (paper
<i>spir'it u al' i ty</i> , <i>n.</i> a pure act of the soul	<i>sta' tion er</i> , <i>n.</i> a seller of <i>stat' u a ry</i> , <i>n.</i> a carver of images
<i>splen' dent</i> , <i>a.</i> shining bright	<i>stat' ue</i> , <i>n.</i> an image
<i>splen' did</i> , <i>a.</i> showy, grand	<i>stat' ure</i> , <i>n.</i> the natural height of any thing
<i>splen' dor</i> , <i>n.</i> lustre, magnif- icence (out labor	<i>stat' ute</i> , <i>n.</i> a law
<i>spon ta' ne ous</i> , <i>a.</i> free, with- spruce, <i>a.</i> neat, nice	<i>ster' ile</i> , <i>a.</i> barren, unfruitful
<i>spu' ri ous</i> , <i>a.</i> counterfeit, false (ishly	<i>ster' il' i ty</i> , <i>n.</i> barrenness
<i>squan' der</i> , <i>v.</i> to spend lav-	<i>stig' ma</i> , <i>n.</i> a mark of infam- y or disgrace
<i>sta bil' i ty</i> , <i>n.</i> firmness, steadiness (ing	<i>stig' ma tize</i> , <i>v.</i> to mark with infamy (spur on
<i>stag' nant</i> , <i>a.</i> still, not flow-	<i>stim' u late</i> , <i>v.</i> to excite,

government, are duties incumbent on all; but especially such as are beginning the journey of life.

As soon as you are capable of reflection, you must perceive that there is a right and a wrong, in human actions. You see, that those who are born with the same advantages of fortune, are not all equally prosperous in the course of life.

While some of them, by wise and steady conduct, attain distinction in the world, and pass their days with comfort and honor; others, of the same rank, by mean and vicious behavior, forfeit the advantages of their birth; involve themselves in much misery; and end in being a disgrace to their friends, and a burden on society.

Early, then, may you learn, that it is not on the external condition in which you find yourselves placed, but on the part which you are to act, that your welfare or unhappiness, your honor or infamy depends.

Now, when beginning to act that part, what can be of greater moment, than to regulate your plan of con-

stim' u lous , <i>n.</i> what excites to action	stu pen' dous , <i>a.</i> amazing
sti' pend , <i>n.</i> a settled pay	stu' pid , <i>a.</i> dull, wanting sense (mind)
stip' u late , <i>v.</i> to settle terms, to contract	stu pid' i tŷ , <i>n.</i> dulness of
stip u la' tion , <i>n.</i> agreement, bargain	stu' por , <i>n.</i> a deprivation of sense (end)
strat' a gem , <i>n.</i> means to deceive, artifice	sub join' , <i>v.</i> to add at the
stra' tum , <i>n.</i> a bed or layer of earth (zealous)	sub lime' , <i>a.</i> lofty, high in place
stren' u ous , <i>a.</i> brave, active,	sub lim' i tŷ , <i>n.</i> excellence, great loftiness
stic' ture , <i>n.</i> a slight touch, contraction	sub' lu na ry , <i>a.</i> earthly
stin' gent , <i>a.</i> binding	sub mit' sive , <i>a.</i> humble, resigned (to resign)
struc' ture , <i>n.</i> a building, edifice	sub mit' , <i>v.</i> to be subject,
	sub or' di nate , <i>a.</i> inferior in order or degree

duct with the most serious attention, before you have yet committed any fatal or irretrievable errors?

If, instead of exerting reflection for this valuable purpose, you deliver yourselves up, at so critical a time, to sloth and pleasure; if you refuse to listen to any counsellor but humor, or to attend to any pursuit except that of amusement; if you allow yourselves to float loose and careless on the tide of life, ready to receive any direction which the current of fashion may chance to give you; what can you expect to follow from such beginnings?

While so many around you are undergoing the sad consequences of a like indiscretion, for what reason shall not those consequences extend to you? Shall you attain success without that preparation, and escape dangers without that precaution, which is required of others? Shall happiness grow up to you, of its own accord, and solicit your acceptance, when, to the rest of mankind, it is the fruit of long cultivation, and the acquisition of labor and care?

Deceive not yourselves with such arrogant hopes. Whatever be your rank, Providence will not, for your

sub òrn', <i>v.</i> to procure by false means	sub stan' tiate, <i>v.</i> to make to exist
sub pœ' na, <i>n.</i> a writ commanding attendance	sub' sti tute, <i>n.</i> one acting for another ; <i>v.</i> to put in place of another
sub scribe', <i>v.</i> to sign, attest	sub' ter fuge, <i>n.</i> an evasion, shift, trick
sub scrip' tion, <i>n.</i> an underwriting	sub ter ra' ne an, <i>a.</i> beneath the earth
sub' se quent. <i>n.</i> following in due order	subt' ile, sūt' l, <i>a.</i> thin, artful, cunning (ning
sub sēr' vi ent, <i>a.</i> instrumental, useful	subt' il t̃y, <i>n.</i> thinness, cunning
sub side', <i>v.</i> to sink, to bend downwards	sub ṽert', <i>v.</i> to overthrow, corrupt
sub sid' i a r̃y, <i>a.</i> assistant	sub ṽer' sive, <i>a.</i> tending to overturn, or destroy
sub sist', <i>v.</i> to have means of	sub' urbs, <i>n.</i> the out parts of a city
sub sist' ence, <i>n.</i> the means of support (strong	
sub stan' tial, <i>a.</i> real, solid,	

fake, reverse its established order. The Author of your being hath enjoined you to "take heed to your ways ; to ponder the paths of your feet ; to remember your Creator in the days of your youth."

He hath decreed, that they only "who seek after wisdom, shall find it ; that fools shall be afflicted, because of their transgressions ; and that whoever refuseth instruction, shall destroy his own soul."

By listening to these admonitions, and tempering the vivacity of youth with a proper mixture of serious thought, you may ensure cheerfulness for the rest of life ; but by delivering yourselves up at present to giddiness and levity, you lay the foundation of lasting heaviness of heart.

When you look forward to those plans of life, which either your circumstances have suggested, or your friends have proposed, you will not hesitate to acknowledge, that in order to pursue them with advantage, some previous discipline is requisite.

Be assured, that whatever is to be your profession, no education is more necessary to your success, than the

suc ceed', <i>v.</i> to follow in order, to prosper	sum' ma rÿ, <i>n.</i> an abridgment; <i>a.</i> brief, short
suc cess' or, <i>n.</i> one who succeeds another	sum' mit, <i>n.</i> the top of any thing
suc cinct, suk s'inkt', <i>a.</i> brief, concise	sump' tu ous, <i>a.</i> costly
suc' cour, <i>v.</i> to help, to aid	su' per a ble, <i>a.</i> that may be conquered
suf fice, suf fize', <i>v.</i> to satisfy	su per add', <i>v.</i> to add over and above (pair by age)
suf fo cate, <i>v.</i> to choke, to stifle	su per an' nu ate, <i>v.</i> to impose
suf' frage, <i>v.</i> a vote, voice	su p'erb', <i>a.</i> grand, pompous
suf fu/e', <i>v.</i> to spread over with tincture or blush	su per càr' go, <i>n.</i> an officer to manage the trade of a ship
suf fu sion, suf fū' zhun, <i>n.</i> an overspreading	su per cil' i ous, <i>a.</i> haughty
sug gest', <i>v.</i> to hint	su per si cies, fū' per sif es, <i>n.</i> the outside, the surface
sug gest ion, sug jěs' tchun, <i>n.</i> a hint	su per si cial, su per sifh' al, <i>a.</i> on the surface, shallow
su' i cide, <i>n.</i> self murder	

acquirement of virtuous dispositions and habits.— This is the universal preparation for every character, and every station in life.

Bad as the world is, respect is always paid to virtue. In the usual course of human affairs, it will be found, that a plain understanding, joined with acknowledged worth, contributes more to prosperity, than the brightest parts, without probity or honor.

Whether science or business, or public life, be your aim, virtue still enters for a principal share, into all those great departments of society. It is connected with eminence, in every liberal art; with reputation, in every branch of fair and useful business; with distinction, in every public station.

The vigor which it gives the mind, and the weight which it adds to character; the generous sentiments which it breathes; the undaunted spirit which it inspires; the ardour of diligence which it quickens; the freedom which it procures from pernicious and dis-

su' per fine, <i>a.</i> very fine	su per si tion, su per si sh'.
su per flu' i tŷ, <i>n.</i> more than enough, excess	un, <i>n.</i> false devotion, bigotry
su pŕ' flu ous, <i>a.</i> unnecessary	su per vi'se', <i>v.</i> to oversee
su per in duce', <i>v.</i> to bring in as an addition (see	su per vi'sor, <i>n.</i> an overseer
su per in tend', <i>v.</i> to over-	su pine', <i>a.</i> indolent, careless
su per in tend' ent, <i>n.</i> a chief overseer	sup' ple, <i>a.</i> pliant, limber
su pe' ri or, <i>a.</i> more excellent	sup plant', <i>v.</i> to displace by craft
(greater	sup' ple ment, <i>n.</i> an addition to supply defects
su pe ri or' i tŷ, <i>n.</i> a being	sup ple ment' a rŷ, <i>a.</i> additional
su pŕ' la tive, <i>a.</i> expressing the highest degree	sup' pli ant, <i>a.</i> entreating
su per scribe', <i>v.</i> to write upon the top or outside	sup' pli cant, <i>n.</i> an humble petitioner
su per fede', <i>v.</i> to make void, to set aside	sup' pli cate, <i>v.</i> to entreat
	sup po si tion, sup po zi sh'.

honorable avocations ; are the foundations of all that is highly honorable, or greatly successful among men.

Whatever ornamental or engaging endowments you now possess, virtue is a necessary requisite, in order to their shining with proper lustre. Feeble are the attractions of the fairest form, if it be suspected that nothing within corresponds to the pleasing appearance without. Short are the triumphs of wit, when it is supposed to be the vehicle of malice.

By whatever means you may at first attract the attention, you can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind. These are the qualities whose influence will last, when the lustre of all that once sparkled and dazzled has passed away.

Let not then the season of youth be barren of improvements, so essential to your future felicity and honor. Now is the seed-time of life ; and according to " what you sow, you shall reap." Your character is now, under Divine assistance, of your own forming ; your fate is, in some measure, put into your own hands,

un, <i>n</i> something supposed	sur prise', <i>n</i> . astonishment ;
sup pos'i ti tious, sup pos i- tish' us, <i>a</i> . not genuine	<i>v</i> . to take unawares
sup press', <i>v</i> . to crush, to subdue (authority)	sur rep ti tious, sur rep tish'- us, <i>a</i> . done or got by stealth
su prem' a cý, <i>n</i> . height of	sur vey, sur vā', <i>v</i> . to over- look, to measure
su preme', <i>a</i> . highest in au- thority	sur vive', <i>v</i> . to live after, to outlive
sure tý, shüre' te, <i>n</i> . a bondf- man, security	sus cep ti bil' i tý, <i>n</i> . quality of admitting or receiving
sur' face, <i>n</i> . the outside of a thing (with eating)	sus cep' ti ble, <i>a</i> . capable of admitting
sur'feit, <i>v</i> . to make sick	sus pect', <i>v</i> . to imagine, guil- ty without proof, to hold uncertain
sur mise', <i>v</i> . to imagine, to suspect	sus pend', <i>v</i> . to hang, to delay
sur mount', <i>v</i> . to overcome	sus pense', <i>n</i> . uncertainty
sur pass', <i>v</i> . to excel, to ex- ceed (overplus)	
sur' plus, <i>n</i> . what is over,	

Your nature is as yet pliant and soft. Habits have not established their dominion. Prejudices have not pre-occupied your understanding. The world has not had time to contract and debase your affections. All your powers are more vigorous, disembarressed, and free, than they will be at any future period.

Whatever impulse you now give to your desires and passions, the direction is likely to continue. It will form the channel in which your life is to run ; nay, it may determine its everlasting issue. Consider then the employment of this important period, as the highest trust that shall ever be committed to you ; as in a great measure, decisive of your happiness, in time, and in eternity.

As in the succession of the seasons, each, by the invariable laws of Nature, affects the productions of what is next in course ; so, in human life, every period of our age, according as it is well or ill spent, influences the happiness of that which is to follow.

sus pen' sion , <i>n.</i> a hanging up, a ceasing for a time	sym bol' ic al , <i>a.</i> expressing by signs, typical
sus pi cious , sus pish' us , <i>a.</i> inclined to	sym' me trý , <i>n.</i> proportion
sus pi cion , sus pish' un , <i>n.</i> the act of suspecting, mistrust	sym' pa thet' ic , <i>a.</i> having
sus tain' , <i>v.</i> to bear, to endure	sym' pa thý , <i>n.</i> fellow-feeling, compassion
sus' te nance , <i>n.</i> food, support	sym' pa thize , <i>v.</i> to feel with another
swerve , <i>v.</i> to bend, to wander	sym' pho ný , <i>n.</i> harmony of sounds
syce' o phant , <i>n.</i> a flatterer	symp' tom , <i>n.</i> a sign, mark, token
syl' lo gism , <i>n.</i> an argument composed of three propositions	syn ec' do 'che , <i>n.</i> a part
syl' van , <i>n.</i> woody, shady	syn' od , <i>n.</i> an ecclesiastical assembly
	sy non' y mous , <i>a.</i> like, of the same signification

Virtuous youth gradually brings forward accomplished and flourishing manhood; and such manhood passes of itself, without uneasiness, into respectable and tranquil old age. But when nature is turned out of its regular course, disorder takes place in the moral, just as in the vegetable world.

If the Spring put forth no blossoms, in Summer there will be no beauty, and in Autumn, no fruit. So, if youth be trifled away without improvement, manhood will probably be contemptible, and old age miserable. If the beginnings of life have been "vanity," its latter end can scarcely be any other than "vexation of spirit."

Blair.

SECTION LIII.

On Piety, Modesty, and Docility.

TRUE Piety is the foundation of good morals, and a disposition particularly graceful and becoming in youth. To be void of it, argues a cold heart, destitute of some of the best affections which belong to that age. Youth is the season of warm and generous emotions.

<i>syť tem</i> , <i>n.</i> method, scheme	of the same words or sense
<i>syť tem at' ic al</i> , <i>a.</i> method- ical, connected	<i>těch' nic al</i> , <i>a.</i> belonging to arts and sciences
<i>Ta cit</i> , <i>těl' it</i> , <i>a.</i> silent, im- plied, not expressed	<i>tel' e scope</i> , <i>n.</i> a glass by which distant objects are viewed
<i>ta ci tur' ni tŕy</i> , <i>n.</i> habitual silence, reserve	<i>te mer' i tŕy</i> , <i>n.</i> rashness
<i>tan' ta lize</i> , <i>v.</i> to tease with false hopes (dle	<i>tem' per ance</i> , <i>n.</i> modera- tion (rate, cool
<i>ta' per</i> , <i>n.</i> a light, wax can- tap' es trŕy, <i>n.</i> cloth woven in figures	<i>tem' per ate</i> , <i>a.</i> calm, mode- <i>tem' per a ture</i> , <i>n.</i> constitu- tion of nature, modera- tion (tumult
<i>tār' dŕy</i> , <i>a.</i> slow, dilatory	<i>tem' pest</i> , <i>n.</i> a violent wind,
<i>tār' niŕh</i> , <i>v.</i> to sully, lose brightness	<i>tem pest' u ous</i> , very stormy
<i>taunt</i> , <i>v.</i> to insult, to revile	<i>tem' po ral</i> , <i>a.</i> measured by time, not spiritual
<i>tau tol' o gŕy</i> , <i>n.</i> a repetition	

The heart should then, spontaneously, rise into the admiration of what is great, glow with the love of what is fair and excellent, and melt at the discovery of tenderness and goodness. Where can any object be found so proper to kindle these affections, as the Father of the universe, and the Author of all felicity?

Unmoved by veneration, can you contemplate that grandeur and majesty, which his works every where display? Untouched by gratitude, can you view that profusion of good, which in this pleasing season of life, his beneficent hand pours around you?

Happy in the love and affection of those with whom you are connected, look up to the Supreme Being, as the inspirer of all the friendship which has ever been shown you by others; himself, your best, and your first friend; formerly, the supporter of your infancy, and the guide of your childhood; now, the guardian of your youth, and the hope of your coming years.

View religious homage, as a natural expression of gratitude to him for all his goodness. Consider it as the service of the God of your fathers; of him, whom in former ages your ancestors honored; and by whom

tem' po ra řy, <i>a.</i> only for a time	limit (of land and water
te na' cious, <i>a.</i> holding fast, obstinate, cohesive	ter ra' que ous, <i>a.</i> composed
te na ci ty, te nāl' i te, <i>n.</i> adherence, stiffness in opinion	ter rēne', <i>a.</i> }
ten' den cý, <i>n.</i> a drift, course	ter res' tri al, <i>a.</i> } earthly
ten' et, <i>n.</i> principle, opinion	ter riš' ic, <i>a.</i> causing fear, dreadful
te nu' i tý, <i>n.</i> thinness, minuteness	tēr' ri fy, <i>v.</i> to make afraid
ten' or, <i>n.</i> a continuing in the same state or meaning	ter' ri to řy, <i>n.</i> land, district
ten' ure, <i>n.</i> the condition by which a man enjoys an estate	tēr' ror, <i>n.</i> great fear, dread
tep' id, <i>a.</i> luke warm	tes ta' tor, <i>n.</i> a man who leaves a will
tēr' mi nate, <i>v.</i> to end, to	tes ta' trix, <i>n.</i> a woman who signs a will
	tes' ti fy, <i>v.</i> to witness, to give evidence (proof
	tes' ti mo ný, <i>n.</i> evidence,
	tes' tý, <i>a.</i> apt to be angry, fretful

they are now rewarded. Connected with so many tender sensibilities of soul, let religion be with you, not the cold and barren offspring of speculation, but the warm and vigorous dictates felt in the heart

The spirit of true religion breathes gentleness and affability. It gives a native, unaffected ease to the behavior. It is social, kind and cheerful; far removed from that gloomy and illiberal superstition which clouds the brow, sharpens the temper, dejects the spirits, and teaches men to fit themselves for another world, by neglecting the concerns of this.

To piety, join modesty and docility, reverence of your parents, and submission to those who are your superiors in knowledge, in station, and in years. Dependence and obedience belong to youth. Modesty is one of its chief ornaments; and has ever been esteemed a presage of rising merit.

When entering on the career of life, it is your part, not to assume the reins as yet into your hands; but to commit yourselves to the guidance of the more

ture, <i>n.</i> form, web	thrift', <i>n.</i> frugality, profit,
a tre, <i>n.</i> a play house	gain (pose
ne, <i>n.</i> subject, talk	thwärt, <i>v.</i> to cross, to op-
oc' ra cý, <i>n.</i> divine gov-	tim' id, <i>a.</i> } fearful
ernment	tim' o rous, <i>a.</i> }
o lo gic al, the o löj' ic-	ti mid' i tý, <i>n.</i> fearfulness,
, <i>a.</i> relating to	cowardice
ol' o gý, <i>n.</i> divinity	tincl' ure, <i>n.</i> color, infusion
o rem, <i>n.</i> a position laid	tíngs, <i>v.</i> to color lightly, to
own as an acknowleg-	stain (permit
truth (tive	tol' er ate, <i>v.</i> to allow, to
o ret' ic al, <i>a.</i> specula-	tol er a' tion, <i>n.</i> allowance,
o rý, <i>n.</i> plan, specula-	permission (discourse
on, not practice	top' ic, <i>n.</i> a general head of
' er, <i>ad.</i> to that place	to pog' ra phý, <i>n.</i> a descrip-
dom, <i>n.</i> slavery	tion of particular places

experienced, and to become wise by the wisdom of
those who have gone before you.

Of all the follies incident to youth, there are none
which either deform its present appearance, or blast
prospect of its future prosperity, more than self-
conceit, presumption and obstinacy. By checking its
natural progress in improvement, they fix it in long
stupidity; and frequently produce mischiefs, which
never be repaired.

Yet these are vices too commonly found among the
young. Big with enterprises, and elated by hope,
they resolve to trust for success to none but themselves.
Of their own abilities, they deride the admoni-
tions which are given them by their friends, as the
vain suggestions of age.

Too wise to learn, too impatient to deliberate, too
hard to be restrained, they plunge, with precipitant
impetuousness, into the midst of all the dangers with
which life abounds. Seest thou a young man wise in
his own conceit? There is more hope of a fool, than
of him.

Positive as you now are in your opinions, and confi-

tor na' do, <i>n.</i> a hurricane	mournful event (outing
tor pe' do, <i>n.</i> a fish whose	trăit', <i>n.</i> a stroke, touch,
touch benumbs (active	trăi' tor, <i>n.</i> one who betrays
tor' pid, <i>a.</i> benumbed, not	his trust (disturbed
tor' por, <i>n.</i> dulness, numb-	tran' quil, <i>a.</i> peaceful, un-
ness	tran quil' i tŷ, <i>n.</i> peace of
tor' rent, <i>n.</i> a rapid stream	mind, quiet
tor' rid, <i>a.</i> burning, scorch-	trans act', <i>v.</i> to manage
ing	trans cend', <i>v.</i> to excel, to
tor' ture, <i>n.</i> pain, anguish ;	surpass (cellent
<i>v.</i> to punish with pain	trans cend' ent, <i>a.</i> very ex-
tough, tŷ <i>a.</i> not brittle	tran scribe', <i>v.</i> to copy
tra di tion, tra đŷh' un, <i>n.</i>	trăn' script, <i>n.</i> a copy from
a verbal account of things	an original
tra dŷce', <i>v.</i> to censure, to	trans lŷr' <i>v.</i> to convey, to
slander (commerce	make over
traf' fic. <i>v.</i> to trade ; <i>n.</i>	trans fig' ure, <i>v.</i> to (shape
tra ge dy, trăj' e de, <i>n.</i> a	trans form', <i>v.</i> to change

dent in your assertions, be assured that the time approaches, when both men and things will appear to you in a different light. Many characters which you now admire, will, by and bye, sink in your esteem; and many opinions, of which you are at present most tenacious, will alter as you advance in years.

Disfruit, therefore, that glare of youthful presumption, which dazzles your eyes. Abound not in your own sense. Put not yourselves forward with too much eagerness; nor imagine, that by the impetuosity of juvenile ardor, you can overturn systems which have been long established, and change the face of the world.

Learn not to think more highly of yourselves than you ought to think, but think soberly. By patient and gradual progression in improvement, you may, in due time, command lasting esteem. But by assuming, at present, a tone of superiority, to which you have no title, you will disgust those whose approbation it is most important to gain.

Forward vivacity may fit you to be the companions

trans gress' , <i>v.</i> to break the law, to offend	in vapor, to become known
tran sient , trăn' shent, <i>a.</i> short, soon past	trans plant' , <i>v.</i> to remove and plant in another place
trans i tion , trans' izh' un, <i>n.</i> change, removal	trans pōrt' , <i>v.</i> to send off, to banish, to delight
tran' si to rý , <i>a.</i> continuing but a short time	trans por ta' tion , <i>n.</i> removal, banishment
trans late' , <i>v.</i> to remove, to interpret (change	trans po'e' , <i>v.</i> to change the order
trans la' tion , <i>n.</i> a removal,	trans po si tion , trans' po- zish' un, <i>n.</i> the act of mis- placing or changing the order
trans mit' , <i>v.</i> to send from one place to another	tran sub stan tja' tion , <i>n.</i> change of substance
trans mu ta' tion , <i>n.</i> change into another substance	trans' verse , <i>a.</i> being in a cross direction
trans pa' rent , <i>a.</i> clear, that may be seen through	
trans pa' ren cý , <i>n.</i> clearness	
trans pire' , <i>v.</i> to send forth	

of an idle hour. More solid qualities must recommend you to the wise, and mark you out for importance and consideration in subsequent life.

It is necessary also to recommend to you sincerity and truth. This is the basis of every virtue. That darkness of character, where we can see no heart; those foldings of art, through which no native affection is allowed to penetrate, present an object, unamiable in every season of life, but particularly odious in youth.

To set out in the world with no better principle than a crafty intention to interest, betokens one who designs to creep through the inferior walks of life.— But to give an early preference to honor above gain, when they stand in competition; to despise every advantage, which cannot be attained without dishonest arts; to brook no meanness, and to stoop to no dissimulation; are the indications of a great mind, and the prefaces of future eminence and distinction in life.

Blair.

trav' erse, <i>v.</i> to sail across, to wander over	trib u la' tion, <i>n.</i> distress, vexation
treach' e rous, <i>a.</i> false, base	tri bu' nal, <i>n.</i> the seat of a judge, a court of justice
treach' e ry, <i>n.</i> deceit, breach of trust	trib' u ta ry, <i>a.</i> paying a
trēa' son, <i>n.</i> an offence a- gainst king or country	trib' ute, <i>n.</i> a payment made in acknowledgment of subjection
trēa' tise, <i>n.</i> a written dis- course (awful	trip' le, <i>a.</i> threefold
tre men' dous, <i>a.</i> dreadful,	trite, <i>a.</i> worn out, common
tre' mor, <i>n.</i> a quivering mo- tion, fear (shaking	triv' i al, <i>a.</i> trifling, worth- less (joice for victory
trem' u lous, <i>a.</i> trembling,	tri umph, tri' umf, <i>v.</i> to re-
trep i da' tion, <i>n.</i> a trem- bling, terror	tri umph' ant, <i>a.</i> victorious
tres' pass, <i>n.</i> an offence, sin; <i>v.</i> to enter unlawfully; to offend (angles	tru' ant, <i>a.</i> idle, lazy
tri' ang le, <i>n.</i> a figure of 3	tu i tion, tu ish' un, <i>n.</i> in- struction
	tu' mor, <i>n.</i> a morbid swell- ing

SECTION LIV.

On the Humane and Benevolent Affections.

YOUTH is the proper season for cultivating the benevolent and humane affections. As much of your happiness, while here, is to depend on the connections which you form with others, it is of high importance that you acquire, betimes, the temper and the manners which will render such connections comfortable.

Let a sense of justice be the foundation of all your social qualities. In your most early intercourse with the world, and even in your youthful amusements, let no unfairness be found. Engrave on your minds that sacred rule, of doing all things to others, according as you wish that they, in similar circumstances, should do unto you.

Whatever advantages of birth or fortune you possess, never display them with an ostentatious superiority. Leave the subordinations of rank, to regulate the in-

tur' bid, <i>a.</i> thick, muddy, not clear (multuous)	ty ran' nic al, <i>a.</i> like a
tur' bu lent, <i>a.</i> violent, tu-	ty' rant, <i>n.</i> a cruel, absolute
tur' pi tude, <i>n.</i> inherent	ruler (tyrant)
vileness, great baseness	tyr' an ize, <i>v.</i> to act the
tur' ret, <i>n.</i> a small tower	ty' ro, <i>n.</i> a beginner, a
tu' te lar, <i>a.</i> } guarding,	novice
tu' te la ry, <i>a.</i> } protecting	U bi qui ty, u bîk' wi te, <i>n.</i>
twee' zers, <i>n.</i> nippers	omnipresence, a being in
twi' light, <i>n.</i> the light be-	every place at the same
fore sun rising, or after	time (final)
sun setting	ul' ti mate, <i>a.</i> the very last,
typ' ic al, <i>a.</i> resembling a	um' brage, <i>n.</i> offence, re-
type, figurative	sentment, shadow
typ' i fy, <i>v.</i> to show in em-	um brel' la, <i>n.</i> a covering
blem, to represent	from the sun
typ o graph' ic al, <i>a.</i> be-	um' pire, <i>n.</i> one who de-
longing to printing	cides disputes, an arbi-
	trator

tercourse of more advanced years. At present, it becomes you to act amongst your companions, as man with man. Remember how unknown to you are the vicissitudes of the world; and how often they, on whom ignorant and contemptuous young men once looked down with scorn, have risen to be their superiors in future years.

Compassion is an emotion of which you ought never to be ashamed. Graceful in youth is the tear of sympathy, and the heart that melts at the tale of woe.—Let not ease and indulgence contract your affections, and wrap you up in selfish enjoyment. But go to the house of mourning, and accustom yourselves to think of the distresses of human life; of the solitary cottage, the dying parent, and the weeping orphan.

Thou shalt not harden thy heart, nor shut thy hand from thy poor brother; but thou shalt surely give unto him in the day of his need: and thine heart shall not be grieved when thou givest unto him; because that for this thing, the Lord thy God shall bless thee in all thy works. Never sport with pain and distress, in any

u na nim' i tŷ, <i>n.</i> agreement in mind	u' ni son, <i>n.</i> an unvaried note, agreement (one)
u nan' i mous, <i>a.</i> being of one mind (vain)	u' ni tŷ, <i>n.</i> concord, a being
un a vâil' a ble, <i>a.</i> useless,	u ni vēr' sal, <i>a.</i> general, all
un a völd' a ble, <i>a.</i> not to be shunned (nointing)	u' ni verſe, <i>n.</i> the general system of things, the world
unc' tion, <i>n.</i> the act of a-	u ni vēr' ſi tŷ, <i>n.</i> a general school for the liberal arts
unc' tu ous, <i>a.</i> oily, fat	un par' al lel ed, <i>a.</i> having no equal
un fatb' om a ble, <i>a.</i> not to be founded by a line	un re gen' e rate, <i>a.</i> wicked, not brought to a holy life
un feign ed, un ſāne' ed, <i>a.</i> sincere, real (ointment)	un re lent' ing, <i>a.</i> feeling no pity, cruel
un guent, ūn' gwent, <i>n.</i>	un re ſčrv' ed, <i>a.</i> open, free
u' ni form, <i>a.</i> ſimilar, a- greeing with (ity)	un ſeem' lŷ, <i>a.</i> indecent (eſt up right', <i>a.</i> ſtraight up, hon-
u ni fōrm' i tŷ, <i>n.</i> conform-	ur ban' i tŷ, <i>n.</i> civility
un ion, yūn' yun, <i>n.</i> the act of joining, concord	

of your amusements; nor treat even the meanest insect with wanton cruelty.

In young minds, there is commonly a strong propensity to particular intimacies and friendships. Youth, indeed, is the season when friendships are sometimes formed, which not only continue through succeeding life, but which glow to the last, with a tenderness unknown to connections begun in cooler years. The propensity therefore is not to be discouraged; though at the same time it must be regulated with much circumspection and care.

Too many of the pretended friendships of youth, are mere combinations in pleasure. They are often founded in capricious likings; suddenly contracted, and as suddenly dissolved. Sometimes they are the effect of interested complaisance and flattery on the one side, and credulous fondness on the other.

Beware of such rash and dangerous connections, which may afterwards load you with dishonor. Remember, that by the character of those with whom you

ur'ge , <i>v.</i> to press, to incite	va' grant , <i>n.</i> a stroll ; a
ur' gent , <i>a.</i> pressing, earnest	wandering
ush' er , <i>n.</i> an under teacher ;	vā'gue , <i>a.</i> unmeaning, un-
<i>v.</i> to introduce, bring in	fettered
u' fu al , ū' zhu al , <i>a.</i> common	val e tu di na' ri an , <i>n.</i> a
u' surp' , <i>v.</i> to seize or possess	sickly person ; <i>a.</i> weakly
without right (possession)	val' iant , <i>a.</i> brave, bold,
u' sur pa' tion , <i>n.</i> unlawful	noble (clulsive
u' su ry , ū' zhu re , <i>n.</i> money	val' id , <i>a.</i> weighty, con-
paid for the use of money	va lid' i tŷ , <i>n.</i> certainty,
u' ten' sil , <i>n.</i> an instrument	force to convince
for use (profit	val' or , <i>n.</i> bravery, courage
u' til' i tŷ , <i>n.</i> usefulness,	van' ish , <i>v.</i> to disappear, to
Va' cant , <i>a.</i> empty, free	be lost
va' cate , <i>v.</i> to make vacant,	van' quish , <i>v.</i> to conquer
to annul (mission	va' pour , <i>n.</i> fume, moisture
va ca' tion , <i>n.</i> leisure, inter-	va' ri ance , <i>n.</i> disagreement
va cu' i tŷ , <i>n.</i> } a space un-	va' ri e gate , <i>v.</i> to stain with
vac' u um , <i>n.</i> } filled, emp-	different colours (ture
teness	va ri' e tŷ , <i>n.</i> change, mix-

associate, your own is likely to be formed, and will certainly be judged of by the world. Be slow, therefore, and cautious in contracting intimacy ; but when a virtuous friendship is once established, consider it as an inviolable engagement.

Expose not yourselves to the reproach of lightness and inconstancy, which always bespeak, either a trifling, or a base mind. Reveal none of the secrets of thy friend. Be faithful to his interests. Forsake him not in danger. Abhor the thoughts of acquiring any advantage by his prejudice or hurt. There is a friend that loveth at all times, and a brother that is born for adversity. Thine own friend and thy father's friend, forsake not.

Finally, in order to render yourselves amiable in society, correct every appearance of harshness in behavior. Let that courtesy distinguish your demeanor, which springs, not so much from studied civility, as from a mild and gentle heart.

vàr' nish, <i>v.</i> to set a gloss, to adorn	speed, swiftness of motion
vàl' sal, <i>n.</i> a subject, a slave	ve' nal, <i>a.</i> mean, selfish, for-
vàl' sal age, <i>n.</i> slavery	věnd, <i>v.</i> to sell (did
vàst, <i>a.</i> very great	ven' e ra ble, <i>a.</i> worthy of
vàunt, <i>v.</i> to boast, to brag	reverence, respectable
veēr, <i>v.</i> to turn about	ven' e rate, <i>v.</i> to reverence,
ve get a ble, věj' et a' ble, <i>n.</i> a plant	to respect greatly
ve get ate, věj' et ate, <i>v.</i> to grow as plants	ven e ra' tion, <i>n.</i> a reverend
ve ge ta tion, vej e ta' tion, <i>n.</i> a growth like plants	regard, awful respect
ve he' mence, <i>n.</i> violence, ardor (cible	ven' geance, <i>n.</i> punishment
ve he' ment, <i>a.</i> fervent, for-	ven' om, <i>n.</i> poison (cuss
ve' hi cle, <i>n.</i> a carriage	ven' ti late, <i>v.</i> to fan, to dis-
ve lo ci ty, ve lōl' i te, <i>n.</i>	ven' ti la tor, <i>n.</i> an instru-
	ment to supply close plac-
	es with fresh air
	ve ra ci ty, ve rāl' i te, <i>n.</i>
	honesty of report, moral
	truth

Follow not the customs of the world in any thing which is repugnant to the dictates of truth in your own consciences. Let your manners be simple and easy; and of course they will be engaging. Affectation is certain deformity. By forming themselves on fantastic models, and vying with one another in the reigning follies and vanities of the world, the young begin with being ridiculous, and end in being vicious and immoral.

Shun, therefore, every appearance of evil. Let the prospect of a blessed immortality fill your minds.—Look upon this world only as a state of passage to another. Consider yourselves as engaged in the pursuit of higher interests; as acting now, under the immediate eye of God, an introductory part to a more important scene.

Blair.

SECTION LV.

Of the different Appearances of Vapors, and their strange Effects.

FROM the account of mines it appears, that the internal parts of the globe are filled with vapors

věrb' al, <i>a.</i> spoken, oral	věr' mine, <i>n.</i> any noxious animal
věrb' al lý, <i>ad.</i> by word of mouth	(spring) věr' nal, <i>a.</i> belonging to the
věr' ba' tim, <i>ad.</i> word for word	věr' ti cal, <i>a.</i> perpendicular
věr' boš' i tǝ, <i>n.</i> much empty talk	věr' ti go, <i>n.</i> a giddiness, dizziness
věr' dant, <i>a.</i> green	veš' per, <i>n.</i> the evening star
věr' dič, <i>n.</i> determination by a jury	veš' tige, věš' tij, <i>n.</i> a foot-step, trace
ver di grise, věr' di grese, <i>n.</i> the rust of brass or copper	veš' ure, <i>n.</i> a garment
věr' dure, <i>n.</i> a green color	vi' brate, <i>v.</i> to move to and fro, to quiver
věрге, <i>n.</i> the edge; <i>v.</i> to bend downwards, to tend	vi' car, <i>n.</i> a minister, a deputy
věr' i fy, <i>v.</i> to prove true, to justify	vice' ge rent, <i>n.</i> one who exercises the power of a superior
věr' i tǝ, <i>n.</i> truth, certainty	vice' roy, <i>n.</i> one who gov-

of different kinds; and it is, therefore, not surprising, that they should, at different times, reach the surface, and there assume various appearances.

In fact, much of the salubrity, and much of the unwholesomeness of climates and soils, is to be ascribed to these vapors, which make their way from the bowels of the earth upwards, and refresh, or taint the air with their exhalations.

Salt mines being naturally cold, send forth a degree of coldness to the external air, to comfort and refresh it: on the contrary, metallic mines are known, not only to warm it with their exhalations, but often to destroy all kinds of vegetation, by their volatile, corrosive fumes.

In some mines, dense vapors are plainly perceived, issuing from their mouths, which are sensibly warm to the touch. In some places neither snow nor ice will continue on the ground that covers a mine; and over others, the fields are found destitute of verdure.

Nor are these vapors, which thus escape to the surface of the earth, entirely unconfined; for they are frequently, in a manner, circumscribed to a spot.

erns with regal authority
 vi cin age, víř' in aje, vi cin'
 i tŷ, *n.* nearness, neigh-
 borhood (to vice
 vi cious. vířh' us, *a.* addicted
 vi cíř' fi tude, *n.* a change
 vic' tim, *n.* something de-
 stroyed
 vic' tor, *n.* a conqueror
 vic to' ri ous, *a.* conquering
 víe, *v.* to contend, to strive
 vi gil ance, víj' il ans, *n.*
 watchfulness
 vi gil ant, víj' il ant, *a.*
 watchful, diligent
 vig' or, *n.* force, strength
 vig' or ous, *a.* full of
 strength, forcible

vile, *a.* mean, sinful
 vil' i fy, *v.* to debase, to
 speak evil of (support
 vin' di cate, *v.* to justify, to
 vin di ca' tion, *n.* a defence
 vin dic' a tive, *a.* } revenge-
 vin dic' tive, *a.* } ful
 viu' tage, *n.* the time of
 making wine (infringe
 ví' o late, *v.* to injure, to
 vi o la' tion, *n.* transgression,
 infringement
 vi ril' i tŷ, *n.* manhood
 vir' u lence, *n.* } poison,
 vir' u len cŷ, *n.* } malice, a
 wicked temper
 vis' age, víz' aje, *n.* coun-
 tenance, look

The grotto of Del Cane, near Naples in France, is an instance of this; the noxious effects of which, have made that cavern so famous.

This grotto, which has so much excited the curiosity of ancient travellers, lies within four miles of Naples, and is situated near a large lake of clear and wholesome water.

Nothing in nature can exceed the beauty of the landscape which this lake affords; being surrounded with hills, which are covered with forests of the most beautiful verdure; and the whole forming a romantic, and picturesque appearance.

However, this region, beautiful as it appears, is almost entirely uninhabited; the few peasants that necessity compels to reside there, appear quite consumptive and ghastly, by means of the poisonous exhalations that rise from the earth.

The famous grotto is on the side of a hill, near which a peasant resides, who keeps a number of dogs for the purpose of exhibiting the experiment to the curious traveller.

<i>vif' cid</i> , <i>a.</i> sticky, glutinous	<i>vi va' cious</i> , <i>a.</i> lively, full of
<i>vif cid' i tŷ</i> , <i>n.</i> clamminess, tenacity	<i>vi va ci ty</i> , <i>vi vaf' i te</i> , <i>n.</i> sprightliness, liveliness
<i>vif' count</i> , <i>vē' kount</i> , <i>n.</i> a nobleman, next in degree to an earl (be seen	<i>viv' id</i> , <i>a.</i> quick, active
<i>vis' i ble</i> , <i>a.</i> plain, that may	<i>viv' i fy</i> , <i>v.</i> to make alive
<i>vif ion</i> , <i>vizh' un</i> , <i>n.</i> sight, a dream	<i>vo' cal</i> , <i>a.</i> relating to the voice (noisy
<i>vi sion a ry</i> , <i>vizh' un a re</i> , <i>n.</i> imaginary, seen in a dream	<i>vo cif' e rous</i> , <i>a.</i> clamorous, <i>vogue</i> , <i>n.</i> fashion, mode
<i>vi tal' i tŷ</i> , <i>n.</i> the power of subsisting in life	<i>vōid</i> , <i>n.</i> an empty space
<i>vi tiate</i> , <i>vi sh' yate</i> , <i>v.</i> to corrupt, deprave, spoil	<i>vol' a tile</i> , <i>a.</i> flying away, lively (mountain
	<i>vol ca' no</i> , <i>n.</i> a burning
	<i>vol u bil' i tŷ</i> , <i>n.</i> fluency of speech (many volumes
	<i>vo lu' min ous</i> , consisting of

These poor animals seem sensible of the approach of a stranger, and endeavor to elude his sight. However, their attempts being perceived, they are taken and brought to the grotto; the noxious effects of which they often experience.

Upon entering this place, which is a little cave, or rather a hole dug into the hill, the observer can discover no visible marks of its pestilential vapor; except to about a foot from the bottom, the wall appears to be tinged with a color resembling that which is caused by stagnant waters.

When the dog is held above this mark, he does not seem to feel the least inconvenience; but when his head is thrust down lower, he struggles a short time to get free; but in the space of four or five minutes, he appears to loose all sensation, and is taken out apparently without life. Being plunged into the neighboring lake he quickly recovers.

This vapor, which thus for a time suffocates; is of the humid kind; as it extinguishes a torch, and sullies a looking-glass; but there are other vapors perfectly inflammable, and only require the approach of a candle to set them blazing.

vol' un ta rŷ, <i>a.</i> acting by choice (to luxury	whitb' er, <i>ad.</i> to what place
vo lup' tu a rŷ, <i>n.</i> one given	whurr, <i>n.</i> for a spindle
vo lup' tu ous, <i>a.</i> luxurious, given to pleasure	wick' et, <i>n.</i> a small door or gate
vo ra' cious, <i>a.</i> greedy to eat, ravenous	Yacht, yŏt', <i>n.</i> a small ship for carrying passengers
vo ra ci ty, vo rŷ' i te, <i>n.</i> greediness (condescend	yawn, <i>v.</i> to gape, open wide
vouch' safe', <i>v.</i> to grant, to	yearn, <i>v.</i> to feel great uneasiness, to grieve
vul' gar, <i>a.</i> mean, low	yeo' man, <i>n.</i> a farmer, a freeholder
vul' ne ra ble, <i>a.</i> that may be wounded	Za' nŷ, <i>n.</i> a buffoon
Wär' ble, <i>v.</i> to shake, to sing as birds	zchal' ous, <i>a.</i> ardently passionate, eager (zeal
wá' ry, <i>a.</i> cautious, prudent	zchal' ot, <i>n.</i> a person full of
whet' er, <i>pro.</i> which of the two	zeph yr, zéf' ur, <i>n.</i> the west wind, a gentle breeze

Of this kind there is one in the low grounds of the great Kanaway, seven miles above the mouth of Elk-River. It is a hole in the earth, of the capacity of thirty or forty gallons; from which issues constantly a bituminous vapor, in so strong a current, as to give the sand about its orifice the motion which it has in a boiling spring.

On presenting a lighted candle or torch within eighteen inches of the hole, it flames up in a column of eighteen inches diameter, and four or five feet in height, which sometimes burns out in twenty minutes; and at other times has been known to continue three days, and then has been left burning.

The flame is unsteady, of the density of that of burning spirits, and smells like burning pit-coal. Water sometimes collects in the basin, which is remarkably cold, and is kept in ebullition by the vapor issuing through it. If the vapor be fired in that state, the water soon becomes so warm that the hand cannot bear it, and evaporates wholly in a short time.

SECTION LVI.

A Description of an Eruption of Mount Vesuvius.

IN the year 1717, in the middle of the month called April, with much difficulty I reached the top of Mount Vesuvius, in which I saw a vast aperture full of smoke, that hindered me from seeing its depth and figure.

I heard within that horrid gulph extraordinary sounds, which seemed to proceed from the bowels of the mountain, and, at intervals, a noise like that of thunder or cannon, with a clattering like the falling of tiles from the tops of houses into the streets. Sometimes, as the wind changed, the smoke grew thinner, discovering a very ruddy flame, and the circumference of the crater streaked with red and several shades of yellow.

After an hour's stay, the smoke being moved by the wind, we had short and partial prospects of the great hollow; in the flat bottom of which I could discern two furnaces almost contiguous: that on the left, seeming about three yards over, glowing with ruddy flame, and throwing up red hot stones, with a hideous noise, which, as they fell back, caused the clattering already taken notice of.

The 8th of the month called May, in the morning, I ascended the top of Vesuvius a second time, and found a different face of things. The smoke ascending upright, afforded a full prospect of the crater, which, as far as I could judge, was about a mile in circumference, and a hundred yards deep. Since my last visit, a conical mount had been formed in the middle of the bottom. This was made by the stones, thrown up and fallen back again into the crater. In this new hill remained the two furnaces already mentioned.

The one was seen to throw up every three or four minutes, with a dreadful sound, a vast number of red

hot stones, at least three hundred feet higher than my head : but as there was no wind, they fell perpendicularly back from whence they had been discharged.

The other was filled with red hot liquid matter, like that in the furnace of a glass-house ; raging and working like the waves of the sea, with a short abrupt noise. This matter sometimes boiled over, and ran down the side of the conical hill, appearing at first red hot, but changing color as it hardened and cooled.

Had the wind set towards us, we should have been in no small danger of being stifled by the sulphurous smoke, or killed by the masses of melted minerals, that were shot from the bottom. But as the wind was favorable, I had an opportunity of surveying this amazing scene for above an hour and a half together.

On the fifth of the month called June, after a horrid noise, the mountain was seen at Naples to work over ; and about three days after, its thunders were renewed so, that not only the windows in the city, but all the houses shook. From that time, it continued to overflow, and, sometimes at night, exhibited columns of fire shooting upward from its summit.

On the tenth, when all was thought to be over, the mountain again renewed its terrors, roaring and raging most violently. One cannot form a juster idea of the noise, in the most violent fits of it, than by imagining a mixed sound, made up of the raging of a tempest, the murmur of a troubled sea, and the roaring of thunder and artillery, confused all together.

Tho' we heard this at the distance of twelve miles, yet it was very terrible. We resolved to approach nearer to the mountain ; and, accordingly, three or four of us entered a boat, and were set ashore at a little town, situated at the foot of the mountain.

From thence we rode about four or five miles, before we came to the torrent of fire that was descending from the side of the volcano ; and here the roaring grew exceedingly loud and terrible. I observed a

mixture of colors in the cloud, above the crater, green, yellow, red, and blue.

There was likewise a ruddy dismal light in the air, over that tract where the burning river flowed. These circumstances, set off and augmented by the horror of the night, formed a scene the most uncommon and astonishing I ever saw; which still increased as we approached the burning river.

A vast torrent of liquid fire rolled from the top, down the side of the mountain, and with irresistible fury bore down and consumed vines, olives, and houses; and divided into different channels, according to the inequalities of the mountain. The largest stream seemed at least half a mile broad, and five miles long.

I walked before my companions so far up the mountain, along the side of the river of fire, that I was obliged to retire in great haste, the sulphurous steam having surprised me, and almost taken away my breath.

During our return, which was about three o'clock in the morning, the roaring of the mountain was heard all the way, while we observed it throwing up huge spouts of fire and burning stones, which falling, resembled the stars in a rocket.

Sometimes I observed two or three distinct columns of flame, and sometimes one only, which was large enough to fill the whole crater. These burning columns, and fiery stones, seemed to be shot a thousand feet perpendicular above the summit of the volcano.

In this manner the mountain continued raging for six or eight days after. On the eighteenth of the same month the whole appearance ended, and Vesuvius remained perfectly quiet, without any visible smoke or flame.

Bishop Berkeley.

SECTION LVII.

Virtue, Man's highest Interest.

I FIND myself existing upon a little spot, surrounded every way by an immense unknown expansion.—Where am I? What sort of place do I inhabit? Is it exactly accommodated in every instance to my convenience? Is there no excess of cold, none of heat to offend me? Am I never annoyed by animals, either of my own, or a different kind? Is every thing subservient to me, as though I had ordered all myself? No—nothing like it—the farthest from it possible.

The world appears not, then, originally made for the private convenience of me alone?—It does not. But is it not possible so to accommodate it, by my own particular industry? If to accommodate man and beast, heaven and earth, if this be beyond me, it is not possible. What consequence then follows; or can there be any other than this—If I seek an interest of my own detached from that of others, I seek an interest which is chimerical, and which can never have existence.

How then must I determine? Have I no interest at all? If I have not, I am stationed here to no purpose. But why no interest? Can I be contented with none but one separate and detached? Is a social interest, joined with others, such an absurdity as not to be admitted? The bee, the beaver, and the tribes of herding animals are sufficient to convince me, that the thing is somewhere at least possible.

How, then, am I assured that it is not equally true of man? Admit it; and what follows? If so, then honor and justice are my interest; then the whole train of moral virtues are my interest; without some portion of which, not even thieves can maintain society.

But, farther still—I stop not here—I pursue this social interest as far as I can trace my several relations. I pass from my own stock, my own neighborhood, my own nation, to the whole race of mankind, as dispersed

throughout the earth. Am I not related to them all, by the mutual aids of commerce, by the general intercourse of arts and letters, by that common nature of which we all participate?

Again—I must have food and cloathing. Without a proper genial warmth, I instantly perish. Am I not related, in this view, to the very earth itself; to the distant sun, from whose beams I derive vigor? to that stupendous course and order of the infinite hosts of heaven, by which the times and seasons ever uniformly pass on? Were this order once confounded, I could not probably survive a moment; so absolutely do I depend on this common general welfare.

What, then, have I to do, but to enlarge virtue into piety! Not only honor and justice, and what I owe to man is my interest; but gratitude also, acquiescence, resignation, adoration, and all I owe to this great polity, and its great Governor, our common Parent.

SECTION LVIII.

Vicious Connexions the Ruin of Virtue.

AMONG the numerous causes which introduce corruption into the heart, and accelerate its growth, none is more unhappily powerful, than the contagion which is diffused by bad examples, and heightened by particular connexions with persons of loose principles, or dissolute morals.

This, in a licentious state of society, is the most common source of those vices and disorders which so much abound in great cities; and often proves, in a particular manner, fatal to the young; even to them whose beginnings were once auspicious and promising.

It may therefore be a useful employment of attention; to trace the progress of this principle of corruption; to examine the means by which “evil communications” gradually undermine, and at last destroy “good morals.” It is indeed disagreeable to contend

plate human nature, in this downward course of its progress. But it is always profitable to know our own infirmities and dangers.

As certain virtuous principles are still inherent in human nature, there are few who set out at first in the world without good dispositions. The warmth which belongs to youth, naturally exerts itself in generous feelings, and sentiments of honor; in strong attachment to friends, and the other emotions of a kind and tender heart. Almost all the plans with which persons who have been liberally educated begin the world, are connected with honorable views. At that period, they repudiate whatever is mean or base. It is pleasing to them to think of commanding the esteem of those among whom they live, and of acquiring a name among men.

But alas! how soon does this flattering prospect begin to be overcast! Desires of pleasure usher in temptation, and forward the growth of disorderly passions. Ministers of vice are seldom wanting to encourage and flatter the passions of the young. Inferiors study to creep into favor, by servile obsequiousness to all their desires and humors.

Glad to find any apology for the indulgences of which they are fond, the young too readily listen to the voice of those who suggest to them, that strict notions of religion, order, and virtue, are old fashioned and illiberal; that the restraints which they impose are only fit to be prescribed to those who are in the first stage of pupilage; or to be preached to the vulgar, who ought to be kept within the closest bounds of regularity and subjection. But the goodness of their hearts, it is insinuated to them, and the liberality of their views, will fully justify their emancipating themselves, in some degree, from the rigid discipline of parents and teachers.

Soothing as such insinuations are to the youthful and inconsiderate, their first steps, however, in vice, are cautious and timid, and occasionally checked by

remorse. As they begin to mingle more in the world, and emerge into the circles of gaiety and pleasure, finding those loose ideas countenanced by too general practice, they gradually become bolder in the liberties they take.

If they have been bred to business, they begin to tire of industry, and look with contempt on the plodding race of citizens. If they are of superior rank, they think it becomes them to resemble their equals ; to assume that freedom of behavior, that air of forwardness, that tone of dissipation, that easy negligence of those with whom they converse, which appear fashionable in high life.

If affluence of fortune unhappily concurs to favor their inclinations, amusements and diversions succeed in a perpetual round ; night and day are confounded ; gaming fills up their vacant intervals ; they live wholly in public places ; they run into many degrees of excess, disagreeable even to themselves, merely from weak complaisance, and the fear of being ridiculed by their loose associates.

Among these associates, the most hardened and determined always take the lead. The rest follow them with implicit submission ; and make proficiency in this school of iniquity, in exact proportion to the weakness of their understandings, and the strength of their passions.

How many pass away, after this manner, some of the most valuable years of their life, tost in a whirlpool of what cannot be called pleasure, so much as mere giddiness and folly ! In the habits of perpetual connexion with idle or licentious company, all reflection is lost ; while, circulated from one empty head, and one thoughtless heart, to another, folly shoots up into all its most ridiculous forms ; prompts the extravagant, unmeaning frolic in private ; or sallies forth in public into mad riot ; impelled sometimes by intoxication, sometimes by mere levity of spirits.

All the while, amidst this whole course of juvenile

insatiation, I readily admit, that much good nature may still remain. Generosity and attachments may be found; nay, some awe of religion may still subsist, and some remains of those good impressions which were made upon the mind in early days.

It might yet be very possible to reclaim such persons, and to form them for useful and respectable stations in the world, if virtuous and improving society should happily succeed to the place of that idle crew, with whom they now associate; if important business should occur, to bring them into a different sphere of action; or, if some seasonable stroke of affliction should in mercy be sent, to recal them to themselves, and to awaken serious and manly thought.

But, if youth and vigor, and flowing fortune continue; if a similar succession of companions go on to amuse them, to ingross their time, and to stir up their passions; the day of ruin,—let them take heed, and beware!—the day of irrecoverable ruin, begins to draw nigh. Fortune is squandered; health is broken; friends are offended, affronted, estranged; and aged parents, perhaps, sent afflicted and mourning to the dust. *Blair.*

SECTION LIX.

On the Government of the Heart.

KEEP thy heart with all diligence; for out of it are the issues of life. Among the many wise counsels given by the inspired king Solomon, there is none which deserves greater regard than this. Its importance, however, is too seldom perceived by the generality of men. They are apt to consider the regulation of external conduct as the chief object of attention.

If they can act their part with decency, and maintain a fair character, they conceive their duty to be fulfilled. What passes in the mean time within their minds, they suppose to be of no great consequence, either to themselves, or to the world.

In opposition to this dangerous plan of morality, the wise man exhorts us to keep the heart ; that is, to attend not only to our actions, but to our thoughts and desires ; and to keep the heart with all diligence, that is, with sedulous and unremitting care ; for which he assigns this reason, that, out of the heart are the issues of life.

The issues of life are justly said to be out of the heart, because the state of the heart is what determines our moral character, and what forms our chief happiness or misery. The tenor of our actions will always correspond to the dispositions that prevail within. To dissimble, or to suppress them, is a fruitless attempt. For while evil dispositions are suffered to remain in the heart, they will perpetually break forth in our behavior.

On whatever side the weight of inclination hangs, it will draw the practice after it. In vain therefore you study to preserve your hands clean, unless you resolve, at the same time, to keep your hearts pure. Make the tree good, as our Saviour directs, and then its fruit will be good also. If that fountain be once poisoned, you can never expect that salubrious streams will flow from it. Throughout the whole of their course, they will carry the taint of the parent spring.

But it is not merely from its influence on external action, that the importance of the heart to our moral character arises. Independent of all action, it is, in truth, the state of the heart itself which forms our character in the sight of God.

With our fellow creatures, actions must ever hold the chief rank ; because by these only we can judge of one another ; by these we affect each other's welfare ; and therefore to these alone the regulation of human law extends. But in the eye of that Supreme Being, to whom our whole internal frame is uncovered, dispositions hold the place of actions ; and it is not so much what we perform, as the motive which moves

the consequence of remitting your vigilance in watching over it. It is said in scripture, to be deceitful above all things, and desperately wicked. Inattention and remissness is what the adversary desires, in order to gain full advantage. While we are careless and inattentive of our religious duty, he sows tares in the field of the heart. The heart which he finds vacant and unguarded, he presently garnishes with evil spirits.

Keep thy heart, therefore, with all diligence ; for all thy diligence is here required. And though thy own keeping alone will not avail, unless the assistance of a higher power concur, yet of this be well assured, that no aid from heaven is to be expected, if thou shalt neglect to exert thyself in performing the part assigned thee.

Blair.

SECTION LX.

On the proper State of our Temper, with Respect to one another.

IT is evident, in the general, that if we consult either public welfare or private happiness, Christian charity ought to regulate our disposition in mutual intercourse. But as this great principle admits of several diversified appearances, let us consider some of the chief forms under which it ought to show itself in the usual tenor of life.

What, first, presents itself to be recommended, is a peaceable temper ; a disposition averse to give offence, and desirous of cultivating harmony, and amicable intercourse in society. This supposes yielding and condescending manners, unwillingness to contend with others about trifles, and in contests that are unavoidable, proper moderation of spirit.

Such a temper is the first principle of self-enjoyment. It is the basis of all order and happiness among mankind. The positive and contentious, the rude and quarrelsome, are the bane of society. They seem destined to blast the small share of comfort which nature

has here allotted to man. But they cannot disturb the peace of others, more than they break their own. The hurricane rages first in their own bosoms, before it is let forth upon the world. In the tempests which they raise, they are always tost; and frequently it is their lot to perish.

A peaceable temper must be supported by a candid one, or a disposition to view the conduct of others with fairness and impartiality. This stands opposed to a jealous and suspicious temper, which ascribes every action to the worst motive, and throws a black shade over every character.

If we would be happy in ourselves, or in our connexions with others, let us guard against this malignant spirit. Let us study that charity "which thinketh no evil;" that temper which, without degenerating into credulity, will dispose us to be just; and which can allow us to observe an error, without imputing it as a crime. Thus shall we be kept free from that continual irritation, which imaginary injuries raise in a suspicious breast; and shall walk among men as our brethren, not as our enemies.

But to be peaceable, and to be candid, is not all that is required of a good man. He must cultivate a kind, generous, and sympathizing temper, which feels for distress, wherever it is beheld; which enters into the concerns of his friends with ardor; and to all with whom he has intercourse, is gentle, obliging, and humane.

How amiable appears such a disposition, when contrasted with a malicious or envious temper, which wraps itself up in its own narrow interest, looks with an evil eye on the success of others, and, with an unnatural satisfaction, feeds on their disappointments or miseries! How little does he know of the true happiness of life, who is a stranger to that intercourse of good offices and kind affections, which, by a pleasing charm, attaches men to one another, and circulates joy from heart to heart!

We are not to imagine, that a benevolent temper finds no exercise, unless when opportunities offer of performing actions of high generosity, or of extensive utility. These may seldom occur. The condition of the greater part of mankind, in a good measure, precludes them.

But, in the ordinary round of human affairs, many occasions daily present themselves of mitigating the vexations which others suffer; of soothing their minds; of aiding their interest; of promoting their cheerfulness, or ease. Such occasions may relate to the smaller incidents of life. But let us remember, that of small incidents the system of human life is chiefly composed.

The attentions which respect these, when suggested by real benignity of temper, are often more material to the happiness of those around us, than actions which carry the appearance of greater dignity and splendor. No wise or good man ought to account any rules of behavior as below his regard, which tend to cement the great brotherhood of mankind in comfortable union.

Particularly amidst that familiar intercourse which belongs to domestic life, all the virtues of temper find an ample range. It is very unfortunate, that within that circle, men too often think themselves at liberty, to give unrestrained vent to the caprice of passion and humor.

Whereas there, on the contrary, more than any where, it concerns them to attend to the government of their heart; to check what is violent in their tempers, and to soften what is harsh in their manners. For there the temper is formed. There, the real character displays itself. The forms of the world disguise men when abroad. But within his own family, every man is known to be what he truly is.—In all our intercourse then with others, particularly in that which is closest and most intimate, let us cultivate a peaceable, a candid, a gentle and friendly temper. This is the temper to which, by repeated injunctions, our holy

religion seeks to form us. This was the temper of Christ. This is the temper of Heaven. *Blair.*

SECTION LXI.

The Close of Life.

WHEN we contemplate the close of life ; the termination of man's designs and hopes ; the silence that now reigns among those who, a little while ago, were so busy, or so gay ; who can avoid being touched with sensations at once awful and tender ? What heart but then warms with the glow of humanity ? In whose eye doth not the tear gather, on revolving the fate of passing and short-lived man ?

Behold the poor man who lays down at last the burden of his wearisome life. No more shall he groan under the load of poverty and toil. No more shall he hear the insolent calls of the master, from whom he received his scanty wages. No more shall he be raised from needful slumber on his bed of straw, nor be hurried away from his homely meal, to undergo the repeated labors of the day.

While his humble grave is preparing, and a few poor and decayed neighbors are carrying him thither, it is good for us to think, that this man too was our brother ; that for him the aged and destitute wife, and the needy children, now weep ; that neglected as he was by the world, he possessed perhaps both a sound understanding, and a worthy heart ; and is now carried by angels to rest in Abraham's bosom.

At no great distance from him, the grave is opened to receive the rich and proud man. For, as it is said with emphasis in the parable, "the rich man also died, and was buried." He also died. His riches prevented not his sharing the same fate with the poor man ; perhaps, through luxury, they accelerated his doom.

Then, indeed, "the mourners go about the streets ;" and while, in all the pomp and magnificence of woe, his funeral is prepared, his heirs, impatient to examine his will, are looking one on another with

jealous eyes, and are already beginning to dispute about the division of his substance.

One day we see carried along the coffin of the smiling infant; the flower just nipped as it began to blossom in its parent's view: and the next day, we behold the young man, or young woman, of blooming form and promising hopes, laid in an untimely grave.

While the funeral is attended by a numerous unconcerned company, who are discoursing to one another about the news of the day, or the ordinary affairs of life, let our thoughts rather follow to the house of mourning, and represent to themselves what is passing there.

There, we should see a disconsolate family, sitting in silent grief, thinking of the sad breach that is made in their little society; and, with tears in their eyes, looking to the chamber that is now left vacant, and to every memorial that presents itself of their departed friend. By such attention to the woes of others, the selfish hardness of our hearts will be gradually softened, and melted down into humanity.

Another day, we follow to the grave, one who, in old age, and after a long career of life, has, in full maturity, sunk at last into rest. As we are going along to the mansion of the dead, it is natural for us to think, and to discourse, of all the changes which such a person has seen during the course of his life.

He has passed, it is likely, thro' varieties of fortune. He has experienced prosperity, and adversity. He has seen families and kindreds rise and fall. He has seen peace and war succeed in their turns; the face of his country undergoing many alterations; and the very city in which he dwelt rising, in a manner, new around him.

After all he has beheld, his eyes are now closed forever. He was becoming a stranger in the midst of a new succession of men. A race who knew him not, had risen to fill the earth. Thus passes the world away. Throughout all ranks and conditions, "one generation passeth, and another generation cometh;" and this great inn is by turns evacuated, and replenished, by *troops of succeeding pilgrims.*

O vain and inconstant world ! O fleeting and transient life ! When will the sons of men learn to think of thee as they ought ? When will they learn humanity from the afflictions of their brethren ; or moderation and wisdom, from the sense of their own fugitive state.

Blair.

SECTION LXII.

The Shepherd and the Philosopher.

REMOTE from cities, liv'd a swain,
Unvext with all the cares of gain.
His head was silver'd o'er with age,
And long experience made him sage ;
In Summer's heat, and Winter's cold,
He fed his flock, and penn'd the fold :
His hours in cheerful labor flew,
Nor envy nor ambition knew :
His wisdom, and his honest fame,
Thro' all the country rais'd his name.

A deep philosopher (whose rules
Of moral life were drawn from schools)
The shepherd's homely cottage sought ;
And thus explor'd his reach of thought ;—
Whence is thy learning ? Hath thy toil
O'er books consum'd the midnight oil ?
Hast thou old Greece and Rome survey'd,
And the vast sense of Plato weigh'd ?
Hath Socrates thy soul refin'd
And hast thou fathom'd Tully's mind ?
Or, like the wise Ulysses, thrown
By various fates or realms unknown,
Hast thou thro' many cities stray'd,
Their customs, laws, and manners weigh'd ?

The shepherd modestly reply'd—
I ne'er the paths of learning try'd ;
Nor have I roam'd in foreign parts,
To read mankind, their laws, and arts ;
For man is practis'd in disguise ;
He cheats the most discerning eyes :
Who by that search shall wiser grow,
When we ourselves can never know ?

The little knowledge I have gain'd
 Was all from simple nature drain'd ;
 Hence my life's maxims took their rise,
 Hence grew my settled hate to vice.

The daily labors of the bee
 Awake my soul to industry.
 Who can observe the careful ant,
 And not provide for future want ?
 My dog (the trustiest of his kind)
 With gratitude inflames my mind :
 I mark his true, his faithful way ;
 And in my service copy Tray.
 In constancy and nuptial love,
 I learn my duty from the dove,
 The hen, who from the chilly air,
 With pious wing, protects her care,
 And every fowl that flies at large,
 Instructs me in a parent's charge.

From Nature, too, I take my rule
 To shun contempt and ridicule.
 I never, with important air,
 In conversation overbear ;
 Can grave and formal pass for wise,
 When men the solemn owl despise ?
 My tongue within my lips I reign ;
 For who talks much must talk in vain ;
 We from the wordy torrent fly :
 Who listens to the chatt'ring pye ?

Nor would I with felonious flight,
 By stealth invade my neighbor's right ;
 Rapacious animals we hate ;
 Kites, hawks, and wolves, deserve their fate ;
 Do not we just abhorrence find
 Against the toad and serpent kind ?
 But envy, calumny, and spite,
 Bear stronger venom in their bite.—
 Thus every object of creation
 Can furnish hints for contemplation ;
 And, from the most minute and mean,
 A virt'ous mind can morals glean.

Thy fame is just, the sage replies :
 Thy virtue proves thee truly wise.

Pride often guides the author's pen :
 Books as affected are as men :
 But he who studies nature's laws,
 From certain truth his maxims draws ;
 And those, without our schools suffice
 To make men moral, good, and wise. *Gay.*

SECTION LXIII.

The Chameleon ; or Pertinacity exposed.

OF T has it been my lot to mark
 A proud conceited talking spark,
 With eyes that hardly serv'd at most
 To guard their master 'gainst a post ;
 Yet round the world the blade has been,
 To see whatever could be seen :
 Returning from his finish'd tour,
 Crown'd ten times pertter than before ;
 Whatever word you chance to drop,
 The travell'd fool your mouth will stop :
 " But, if my judgment you'll allow—
 I've seen—and sure I ought to know"—
 So begs you'd pay a due submission,
 And acquiesce in his decision.

Two travellers of such a cast,
 As o'er Arabia's wilds they pass'd,
 And on their way, in friendly chat,
 Now talk'd of this, and then of that,
 Discours'd a while, 'mongst other matter,
 Of the Chameleon's form and nature.
 " A stranger animal," cries one,
 " Sure never liv'd beneath the sun !
 A lizard's body, lean and long,
 A fish's head, a serpent's tongue,
 Its foot with tripple claws disjoin'd ;
 And what a length of tail behind !
 How slow its pace ! and then its hue—
 Who ever saw so fine a blue ?"

" Hold there," the other quick replies,
 " 'Tis green,—I saw it with these eyes,
 As late with open mouth it lay,
 And warm'd it in the sunny ray ;

Stretch'd at its ease the beast I view'd,
And saw it eat the air for food."

"I've seen it, friend, as well as you,
And must again affirm it's blue.
At leisure I the beast survey'd,
Extended in the cooling shade."

"'Tis green, 'tis green, I can assure ye."—

"Green cries the other in a fury—

"Why, do you think I've lost my eyes?"

"'Twere no great loss the friend replies,

"For if they always serve you thus,

"You'll find them of but little use."

So high at last the contest rose,
From words they almost came to blows :

When luckily came by a third—

To him the contest they referr'd ;

And begg'd he'd tell 'em if he knew,

Whether the thing was green or blue.

"Come," cries the umpire, "cease your pother,

The creature's neither one nor t' other :

I caught the animal last night,

And view'd it o'er by candle-light :

I mark'd it well—'twas black as jet—

You stare—but I have got it yet,

And can produce it." "Pray then do :

For I am sure the thing is blue."

"And I'll engage that when you've seen

The reptile, you'll pronounce him green."

"Well then at once, to ease the doubt,"

Replies the man, "I'll turn him out :

And when before your eyes I've set him,

If you don't find him black, I'll eat him."

He said ; then full before their sight

Produc'd the beast, and lo—'twas white !

Both star'd ; the man look'd wondrous wise,

"My children," the Chameleon cries,

"(Then first the creature found a tongue,)

You all are right, and all are wrong :

When next you talk of what you view,

Think others see as well as you ;

Nor wonder if you find that none

Prefers your eye-sight to his own."

Merrick.

SECTION LXIV.

General Description of America.

WHAT is the situation of the American Continent?

The Continent of America, extends from Cape Horn, which is the southern extremity of the continent, in latitude fifty six degrees south, to the north pole; and spreads between the thirty fifth degree east, and the one hundred and sixty fifth degree west longitude from London.

What is the length, breadth, and boundaries of America?

It is nearly ten thousand miles in length from north to south. Where it is widest, it is about three thousand and seven hundred miles broad; though at the narrowest place, which is called the Isthmus of Darien, it is not more than sixty miles wide. This extensive continent lies between the Pacific Ocean on the west, and the Atlantic on the east. It is said to contain upwards of fourteen millions square miles.

How is America divided?

It is divided, by the Isthmus of Darien, into two great peninsulas or continents: this which lies north of the Isthmus, is called the continent of North-America; and that which lies to the south of it, the continent of South America.

What is the situation and extent of the Isthmus of Darien?

The north end of the Isthmus, lies in about eight degrees of north latitude; and extends southward nearly three hundred miles, in the form of a bow. In the narrowest part, it is said to be not more than thirty seven miles across from Porto Bello on the north, to Panama on the south side of the Isthmus.

What is the situation and extent of North America?

North America comprehends all that part of the western continent, which lies north of the Isthmus of Darien, extending north from about the tenth degree of north latitude, to the north pole, and east and west from the Atlantic to the Pacific Ocean; between

the thirty fifth and the one hundred and sixty fifth degree of west longitude from Greenwich.

What provinces does North America contain ?

It contains New-Britain, Upper and Lower Canada, Nova-Scotia, New-Brunswick, the United States, East and West Florida, Louisiana, New Mexico and Old Mexico.

Are all these provinces under the government of the United States ?

No, Spain claims East and West Florida, and all west of the Mississippi river, and south of the northern boundaries of Louisiana, New Mexico and California. Great Britain claims all the country lying north and east of the United States.

What is the situation and extent of the United States of America ?

The United States of America are situated between thirty one degrees, and forty eight degrees and fifteen minutes north latitude ; and between eight degrees east, and twenty four degrees west longitude from Philadelphia ; or between sixty four, and ninety six degrees west longitude from London. This tract of country is one thousand two hundred and fifty miles long, and one thousand and forty broad ; containing six hundred and forty millions of acres.

How are the United States bounded ?

They are bounded on the north and northeast, by the British provinces of Canada and Nova-Scotia ; on the east and southeast, by the Atlantic Ocean ; on the south, by the Spanish provinces of East and West Florida ; and on the west, by the Mississippi river.

How are the United States divided ?

The American government consists of three grand divisions, which are denominated the Eastern, Middle, and Southern States ; and these are subdivided into particular states. The Northern or Eastern division, which is called New England, comprehends New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and District of Main, which belongs to Massachusetts.

The second or middle division comprehends New-York, New-Jersey, Pennsylvania, Delaware, and the Territory northwest of the Ohio. The third or Southern division comprehends Maryland, Virginia, North-Carolina, South-Carolina, Georgia, Kentucky, and Tennessee.

What is the situation and extent of New Hampshire?

It is situated between 42 degrees and 41 minutes, and 43 degrees and 30 minutes north latitude ; and between 2 degrees and 41 minutes, and 4 degrees and 29 minutes east longitude from Philadelphia. It is 168 miles in length ; the greatest breadth is 90 miles, and the least breadth 19.

How is New Hampshire bounded?

It is bounded on the north by the province of Lower Canada ; northeast and east, by the province of Main ; southeast, by the Atlantic ocean ; south, by Massachusetts ; and west, by Connecticut river.

Into how many counties is New Hampshire divided?

It is divided into five counties ; viz. Rockingham, Strafford, Hillsborough, Cheshire, and Grafton.

What are the names of the shire-towns ?

Portsmouth, Exeter, and Concord, in the county of Rockingham ; Dover and Durham, in Strafford ; Amherst, in Hillsborough ; Keen, and Charlestown, in Cheshire ; Haverhill, and Plymouth, in Grafton.

What is the principal town in New Hampshire ?

Portsmouth is the largest town in New Hampshire. It is about two miles from the sea, on the south side of Piscataqua river. It contains between 6 and 700 dwelling houses ; and about 5000 inhabitants.

N. B. If this book should be deemed so useful in schools, that a second edition will become requisite, the compiler proposes, if life and health permit, to add a description of all the states, with the names of most of their towns, divided and accented.

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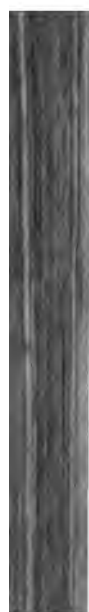
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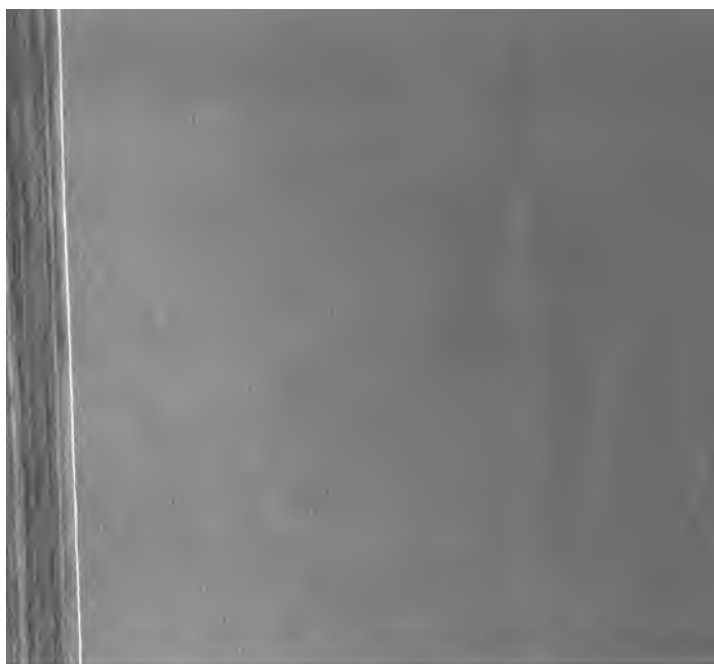
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